OCCULTISM, SPIRITISM, MATERIALISM.

DEMONSTRATED BY

THE LOGIC OF FACTS:

SHOWING

DISEMBODIED MAN AND SPIRIT PHASES. ALSO, THE IMMEDIATE CONDITION AFFECTING MAN AFTER DEATH.

THINGS OF THE MOST INTEREST FOR MAN TO KNOW.

By ALMIRA KIDD.

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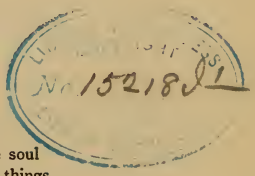

Now, learn of thy responsibilities;
For death is but a change that frees the soul
From matter gross, and from all earthly things,
To know its vast accountabilities.

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PREFACE.

In "The Laws of Being" it was stated that the subject of Psychology would be continued, and the laws of the Occult forces controlling the soul of man, as manifested in the life beyond the grave, illustrated. In these pages, that promise is intended to be fulfilled, and an effort made to show the conditions of the spirit spheres from the earth side of observation.

The previous volume and the present are each complete in itself, yet a thread of understanding connects them. "The Laws of Being" relates more especially to man's sphere and being on earth; these pages, to his sphere and being in spirit, or the continued life after death.

In a work of this character it is essential that a knowledge of facts, and the source from which they are obtained, should be within reach of the author, and it is therefore here stated that this work is given as the experiences and knowledge of the writer, obtained by association with spirit-life, or disembodied mind.

In the preceding work on Psychology, the teachings were clairaudiently received as lessons, and as received transcribed. By some persons it may be said that this clairaudience may not furnish statements any more reliable than other statements from living or dead. This objection will not apply to this book. There is

nothing herein contained dictated especially for these pages; every line is the result of experiences, manifestations to, and observations made by the writer. Deductions from this logic of facts the readers must draw and apply to their individual benefit. Three essentials I maintain as the substantial features of this volume.

First. There is no drawing from the imagination. For myself, I have a special dislike to tales of fiction. Life with all its realities has always been too momentous to leave room for fictitious representations; and through spiritualistic manifestations I have had such a realization of its esoteric conditions, that no higher drama could be pictured than its substantial facts.

It is the heart of truth we all want to know, the psychology of man's nature on earth and in spirit; and all tendency to exaggerate the nature and marvels of these laws should be strictly avoided. The spiritual side of man's being is the subject of these pages. Knowing of its deep importance, it is with deep, reverential feelings that I enter upon the task of giving this knowledge of supermundane life to my readers.

Second. Its purpose is to give and show things in substantial matter of fact without unnecessary elaboration, considering that such is more easily digested by general readers, and such I aim to suit. Brevity being the gem of understanding, I adopt it in what I have to say.

Third. It promulgates no theory. I hold as great an antipathy to theory as to fiction. Humanity has been doctored to death with theory; from all times, by every imaginary, constructive mind, theory has been evolved. The new dispensation is one of facts, and has eclipsed theory by demonstration, which is the logic of facts to inquiring minds. For these reasons, all the examples in

these pages are given to show things as they are without a veil; perhaps, draw the veil aside and show what has hitherto been concealed. This, to many, may be objectionable, and the query will arise, What good comes from showing the dark shades? But these only relieve and subdue the glare that is usually thrown around spirit-things.

There is no other motive involved than the pure and ardent love of conveying to humanity the facts of spirit-things, and that others may be enabled to see the same as I have seen them. It is intended to give to others a key by which they can open the door themselves. It is because of its importance to all, that I would throw a penetrative light into its secret chambers, and reveal what has hitherto been concealed.

It is a very common aphorism of the incredulous to say, "No one has been and returned from beyond the grave to report what lies there." The writer has not exactly been in the grave, nor in the land over beyond and returned; but spirit conditions and intercourse have been so familiar and so clearly shown me, I have lived not only upon the earth, but in the land beyond; the pages of this book will therefore show both sides. I have not been a public medium, but a medium in the spirit spheres, on the spirit side of life, to revive and externalize enthralled souls, a channel for bringing lower to higher conditions; giving light to darkness, and conveying from the most exalted spheres illumination to those who needed light.

Some may consider it unfair that those long since passed away from earth should be brought up to be gazed at as examples of earth's conditions and their bearings on the future state, or life after death. These, however, are only given as truthful examples, showing

what these earthly conditions have to do with the next sphere of action. For this reason, they are taken from my own genealogical connections of whom I know the history on earth in part, while the sequel and results are shown from the other side. Therefore there can be no misrepresentation in this, as the facts are of my own knowledge.

I have endeavored to observe simplicity and straightforwardness in the narration of these things, and to avoid all vagueness and hypothesis, for I feel that spiritualism is often nearly swamped in a morass of transcendental inconsistencies. It has rushed up like a balloon in the air, to be gazed at, tossed hither and thither by the contending clouds, without anchor or balast to steady it; therefore, a current must set in that will regulate its course, that all may know its easy and rational movements.

I do not know that efforts in that direction will be appreciated, but, feeling confident that the progressive age of reason must come in occult as in other things, I deem it of importance that I impart what knowledge I possess to the rising structure of spiritual facts. I therefore dedicate these pages to the enlightenment of humanity, as to the connection of life on earth with the state of being in the world beyond.

THE LOGIC OF FACTS.

Section I.

THE THREE FACTORS.

Occultism. The science of hidden things, and the soul's forces.

Spiritism. The science of spirit in all its phases.

Materialism. A treatise on things of matter.

This triad, blended in infinite law, and factor to one result, forms the subject of these pages.

Materialism could not wholly be treated separately, as spirit and matter are a duality, acting throughout the universe. But some little review of these isms as elucidated by the theorists of to-day, may require some notice for a better understanding of them.

Occultism is a branch of science little if at all treated upon, or given the attention its vast importance demands. It is intricate, profound, diversified, and applies to things in external as well as in spirit life. Yet, spiritualists do not appreciate nor con-

ceive of its true application, and many think it related to necromancy. As it is the science of soul-forces, and as soul belongs to life in the external as also the hereafter, it must express itself in both spheres. As soul has existed eternally, it must have exercised its occult forces during all time. Hence, it is no new-coined idea of some individual's conception. To study and investigate this force is occultism. Races and individuals have done this to some extent, far in the remote past, before writing or commercial intercourse was known; and perhaps the ignorant tribes of ancient times knew its manifestations as well as the scientists of to-day. The very fact that every soul is an entity, a god within itself, a law to itself, must clinch the idea of the enormous range of occultism. Therefore, no perfect law or rule can be applied to govern the whole; only a summary of facts, examples, and manifestations can be given as a guide to the intricacies relating to soul, matter, and spirit.

Spiritism implies the science of all things of spirit, which is what we claim for all the phenomena under consideration, called "Spiritualism." It is the only true comprehensive term that can be applied, to cover the whole range of the subject.

Spiritualism applies to a condition of mind, and refers to spiritual-minded people, or superior things. But all spiritualists are not so minded, or superior in that direction. The term Spiritualism was originally designed to designate a doctrine in opposition to Materialism, and claimed that all which exists is spirit or soul, and embraced the religious ideas of all

superior things. Now, it is the term commonly applied to all spirit phenomena, to a religious faith, and to the teachings of a special class of people. Hence, it means only superior things, and is not applicable to a general science of spirit.

Spiritism, or the science of spirit, implies all its phases, and one may be a spiritist without being spiritual. As the latter has so much more extended meaning, I prefer it as more comprehensive. What is spiritualism, as understood at this age? Only the recognized possibility of a communion of the living with the supposed dead. It has no other, no higher definition. It comprises all kinds, shades, and degrees of mentality, and all who have intellect to promulgate a theory are its teachers. As they are strong, or popular, they are credited as authority,—and as others become imbued with their special ideas they become disciples. Just in this ratio there is a diversity of opinions. If there is anything it has a superabundance of, it is transcendentalism. The Alpha and Omega is attained. Spirits tell us thus and so; there is nothing more to know; let us button up our cloaks that no vapor may disturb our placidity of spiritual ideas. Such is the line of action. All is subjective to spirit; naught else can be entertained. They do not have the first conception of the principle of soul; but it is cast out from its intelligent action in humanity to hold a higher place in the transformation of matter, and the soul of things is all-powerful. Thus, matter has soul; but man is spirit: his soul is of secondary interest. Such is the chain of reasoning its promulgators offer. Yet,

if some one were to tell them they had not learned the first law and source of intelligent being, or of immortality; that a mistake is made in a transposition of terms; that everything has spirit and will lose itself in some other form; that soul alone is the intelligent and the immortal principle and part, the cause of spirit manifestations, — they would overwhelm with derision one so unfortunate as thus to disturb their established ideas.

But the errors in theory enunciated from the spiritualistic standpoint are so numerous, I cannot undertake to notice them in detail here. Let the reader judge of them by the examples given in these pages, for facts and not theory are presented. It is sufficient to say, that the only true definition of spiritualism is an intercourse with the invisible world, or with departed beings.

As to materialism — a theory, or principle, is best known by its action. If matter rules with spirit, then it has a place to fill and should be recognized. The materialist is not so far astray in his theory as the more subjective spiritualists assert.

Materialism goes to the extreme of rejecting the superior power of mind or soul, and the ability of intellect to express itself when free from the material. In this only do they differ from those that enunciate the theory of soul. The materialists argue that the elements in matter are transformed from one form or thing to another; that, as disintegration goes on, the fineness of particles assimilates with some other attractive matter, and thus matter is transformed and re-transformed, and its aggregate in the human

form constitutes all there is; while mentality is inheritance of kind and education.

I once stood beside the dying-bed of a disciple of atheism and materialism. Knowing his ideas, I sought to lead his mind to some conception of a life after death. He was conscious, knew his dying state, and was willingly passing away, sometimes talking of it. So I asked him, "What do you think will be your condition after death?" He replied, "Like that of any other dog. Some of my matter will feed other forms, the rest will be annihilated." These were his last utterances; three hours later he ceased to breathe. This expression was pure materialism; it conveyed the sum-total of all there is of it.

Herbert Spencer has given to the world the most, or the nearest correct treatise on the laws of matter. In his effort to elucidate the law of evolution, he has placed the needle to the compass by which to be guided in the course of his investigation: — Evolution is the law of the universe, through the whole of which a union runs. Matter is transformed and re-transformed continually on the same plane, and from one plane to some other. Germs take form in matter when there are conditions to bring them out. Thus, types are as immutable as matter; and what has been on this earth has had similarity in worlds before this, and will be the same in planets now existing or to be formed.

I do not know that Spencer or any of his school have shown what principle gives instinct, mentality, and other phases of intelligence distinguishing

organic from inorganic matter. They never reach that branch of science, "psychology," to show what it is that impels the smallest bird to give its beauteous notes; the dog his scent; the horse his neigh; or man to give expression in so many ways in all the mental phenomena he displays. When materialists bridge this chasm with some proof of what or whence these various expressions are derived, — when soul is held to fill its proper place as the divine principle of expression, — then will the materialist lay the foundation of a structure that time cannot disturb.

Section II.

NAMES MISAPPLIED.

Neither in the immediate present nor distant past have things been so interpreted as to present their exact and faultless meaning. Man is so constituted that he retains from inheritance and education, and will transmit his peculiar preconceived ideas. Hence, inspirations are apt to be disregarded. Honest men may give in theory teachings erroneous as well as truthful.

I know not by whom, nor when, the dogma of the "Soul of Things" originated; but it is evidently a branch of the theory of Materialism. If it is not, the term applies equally well to organic as to inorganic matter, and the law of evolution is true, — which is transformation. It is this transforming of the spirit-essence to the external, which is evolution. I say, if it is not materialism, and if it applies to organic beings, then soul in man is no more fixed than in matter, and the individual is not immortal as a soul, but may become the soul of some other form. For it is a rule that must work both ways, if true. Some pseudo-scientist must have originally made this very scientific but unskillful and ignorant announcement, or he would not have christened his aura from matter in things, as "soul," which is the intelligent principle moving in organic beings. Now

all the small fry, from one end of the line to the other, echo forth the dogma of the "Soul of Things."

Inconsistency seems to be the rule in science. How could a mind that knew the purposes and attributes of soul, so indiscriminately apply it to every atom of matter? It has been ignorantly, perhaps unintentionally, made to take the place of the proper name.

The query now arises, What is soul?

Something you cannot see, only in expression. It is the invisible principle of intelligence, acting in mentality, disconnected from matter. It is immaterial, the immortal spirit. How, then, is it applicable to the impression on stone or plastered wall, or the evolution in matter? The name has been reversed; it should have been, "Spirit in Things," as the spirit of things exists in all matter. Spirit is tangible; soul is not. Spirit has form, therefore it is matter; soul has not form.

I have not time nor space for discussing whether a stone, brick, or plastered wall — illustrations often used — have any power of soul in the impress made on these materials, for I am to show facts, and let an intelligent people judge therefrom. It will be said, Psychometry reveals thus and so. I have had any number of things psychometrized through me by spirits. They have told of the spirit of a burning tree; the spirit of a flower; the spirit of a fire on a hill-top, and many other things; but no soul has been alluded to by them as existing in those things.

When Cenis first came to me, he busied himself in psychometrizing everything I touched, and tracing

from them what they had been in contact with. Noticing this disposition, I took two antique trinkets, of the history of which I knew nothing before they were given to me, and asked him to give me their history. One he traced to a nobleman from whom it had been stolen, and the loss of which had been much regretted by him for the relic of hair it held. The other, a handsome ornament in its time, was lost in New York. I asked what there was in them of soul, or force, to give information? The reply was, "Nothing of soul; no principle but matter. They were leaders to things they had been attached to; to mind they had been associated with."

It is no uncommon thing for some sensitives to do the same; to trace a lost or absent thing by some object that has been in contact with it. Matter that has been in contact with other matter will inform of it, if there is a quality in a soul to sense it. It is the power in the instinctive soul of organic beings that distinguishes them from unintelligent matter; and this is manifested by brute life as well, perhaps even in a larger sense than by man. Spirits who have made some progress will exercise it through mediums. I had a lady-spirit by me once who did it exceedingly well.

A principle or substance that has been in contact with another, will be a leader to that other. It is the spirit-expression of matter.

Therefore, to the lovers of truth I say, do not call things by wrong names, when it has such vital import. Find something more expressive of truth for evolution in matter than "Soul of Things."

Section III.

PSYCHOMETRY.

The peculiar sensing or perception of the elements, called Psychometry, is the attribute, to some extent, of every soul. It is the occult power in soul to perceive or sense the conditions of some other element. Yet it is not the exclusive property of human nature; for we see it plainly in animal life, as manifested in a power to trace, hunt, and detect what cannot be seen. In many ways they show this sensing, perhaps more than we are aware of. It is the same principle exercised in both man and brute, the difference being only in degree.

Every substance, thing, or person, can feel this influence, or emanation, — sense the conditions from this vital aura, or magnetism, flowing from it, and the epitome of its whole nature can be perceived in this way. This is called "Psychometry," "Spirit-reading," or "Spirit-measuring." I fully realize what it is like, as I have suffered through life in consequence of this sensing of the emanations of other people's mental and physical states, and in being able to detect their unexpressed sentiments. Late developments from spirit-life have shown it to be a fineness of instinct that is unmistakable.

The principle is, that spirit makes its impression on those things it comes in contact with, and that

that impression may be perceived by some other. Anything that has been in contact, handled, or part of some one, may convey that aura, or receive the impress; and the same will be perceived by one that is acutely sensitive to other elements. It is the knowledge of soul reading soul; the sensing of spirit-conditions; and shows the vast, far-reaching, penetrating power of the divine in man. It can be exercised to great advantage by those who heed its promptings. But these facts do not imply that the thing which holds the impression is a soul, or has a soul. For instance, a knife, comb, hat, stone or plastered wall, boards, and furniture, have no soul that gives expression. These things hold only the aura, or they photograph that which they have been associated with. This a sensitive may detect. It is the law of spirit-essences in matter, and is, perhaps, the universal law of things; there is no power in man to estimate its wide range. But it is not the soul of things, because, when that material is destroyed, it is lost in floating matter, and can give no token of consciousness. It is not the same with the mind, which retains all its images independent of form or matter. Hence, the only soul-elements manifest in material are instinct and mentality. These form the soul itself; and it is these that sense the conditions in things.

Section IV.

SHADOWS OF MODERN SPIRITUALISM.

What a vast field this heading opens to view! Spiritism could not be truthfully considered without its casting shadows. Spiritualism, as now used, covers a diversity of ideas, characters, theories, and professions, as varied in their lights and shades as humanity itself, — in form or out of form. All who have heard what is promulgated from its standpoint during the last thirty years must realize this fact.

Thirty years past, the fact that the invisibles could give sounds of intelligence was manifested by the tiny raps in America, and came like a revelation from an unknown world. Its development was so rapid, its converts so numerous, from every shade and class, no time was permitted for a clear and impartial consideration of the doctrines so many found it convenient to adopt and advocate.

Its advent was like the opening of the mountain flood-gates, and the torrent that followed took everything in its course that was free enough to float on its capacious surface. Thus, the debris, drift, and scum, as well as the intellect of all who wished to launch upon it in their little boats, were borne along upon its waters, and they soon became turbid.

All are welcome, aye, doubly welcome, to its

bosom of universal embrace and motherhood. But it is of the idiosyncrasies of its disciples we speak, and it is those which give the shadows, and have made its waters impure.

Those who took passage on the flood-tide were of all callings and professions, — materialists, atheists, scientists, Christian divines, and teachers of all schools with abilities and habits as teachers. These retained a large proportion of their old ideas, and ingrafted them on their new faith; hence the conflict of individual theories came to be as diverse as the old sects of other faiths. Divisions exist on the most fundamental principles in the following order, namely: The genesis of man. The Divine emanations. Soul entering the matrice at conception. The soul of things. Theories of right. Theories of spirit-force. The assuming that spirit can convey infallible information. That the immediate dead move rapidly to a higher state, or are conscious of things of earth as though living thereon. The evasion of man's accountability for acts on earth, done under the temptations of spirits, or the weakness of flesh, and for which he is not responsible hereafter. This last is one of the most pernicious doctrines promulgated, and one which this work is principally intended to annul by showing the accountability of the doer for his transgressions, and the bearing they have on the next stage of being.

Honestly, it may be queried, do these theories or doctrines come from reliable inspirational sources, or are they truthful in fact; and this is what the truth-seeker would wish to know. The facts are, it

is the fallibility of individual teachers; the leanings, biases, and inherited education which adhere to minds, cast their shadows, and dilute the expression of the best control in the transmission of ideas in the reproduction of thoughts. Whether conscious or unconscious, writing or trance, the transmission is more or less influenced by, and diluted from, the mentality of the channel through which it comes. If the mentality is developed sufficiently to hold independent thought, it can be likened to the pure waters of the mountain spring, clear as crystal, pure as the snow-flake in the air, but as it flows through the channels that are trampled over, and filled with extraneous matter, it becomes murky, impure, and vitiated. The pure utterance of supernals, in like manner, are perverted by the conditions of the minds of those through whom they are uttered, and these conditions misdirect the chain of thought. Thus you cannot throw a cannon-ball from a musket; neither can an idea go through a mind that has not the calibre to carry it; minds that have not grown or progressed to a receptive idea, will not take it in. This is no more true of the living than of the dead, and very many of the controls are of just such small calibre.

Thus it is, spiritualism is flooded with every phase of enunciation from mundane and supermundane intelligences. There is no absolute purity of expression except in the independent voice. When you hear clairaudiently from space, or from a spirit in close rapport, an audible voice, there is no mingling of ideas by the passing of the expression through

other mentalities. Whether the ideas be high or low, they are not in borrowed clothing.

I am aware it can be said many speakers show a talent surpassing their normal state. This is very true; but there is a latent principle within them that adapts them for this phase of control, and very often it only requires training or development to bring it out. But this does not alter the fact of the biases of that medium's mind coloring what is enunciated.

These truths can best be understood by examples that will at the same time illustrate what has been said of the shadows in spiritualism.

First. Some years ago I heard a lady, one who is now on the other side of life, give a discourse against Re-incarnation; treating the subject with ridicule and sarcasm; telling her listeners that if they gorged themselves with a mutton dinner they might imagine themselves to be sheep. Then, picturing the loss of entity in one who was now Mrs. Brown, and would become Mrs. Blue in one thousand years from now, &c., she proceeded at length in about the same manner. Thus, a talented woman, claiming high psychometrical powers, could not see the absurdity of her position. When a great many women became Mrs. Brown, Mrs. Blue, and Mrs. Gray, in one decade, it would consequently be but a small change in a thousand years from now to be Mrs. Somebody-else. Neither could she tell, with her psychometrical powers, the origin and law of mentality, the expression of thought, and distinguish these from her generalizations on matter. In this

way her talent, from her standpoint, could mislead her hearers.

Second. A gifted woman once lectured against Occultism, and throughout entertained her listeners with the statement that it was a new *ism* to distract spiritualism, originated and engineered from the brain of one man, and not pertinent to spiritual things. Could there be any superior intelligence so ignorant as to be responsible for such a discourse? For, certainly, all who know of soul-force must be aware that its action is occult; and if the expression is occult, there must have been occultism as long as soul and intelligence have existed; and that is without time — all time. Further, occultism has been known, or recognized, as a science for ages by different classes of people, and does not belong to the white race especially. If it is not pertinent to spiritualistic teachings, then spiritualism must be without soul, and only materialistic. But the opposite of this is true. Soul is the fount from which flows all manifestation.

From whence, then, such fallacious discourse, such obscure teachings?

It can only be answered, by the rule of ignorance or bias in the speaker or control.

Third. It is but recently that I heard a talented woman give a discourse on the subject, "Spirit: past, present, and future." After describing matter and its transformation from elements to things, again and again, by the law of evolution, she said: "This law of evolution is the soul of things, the only representative of that illusion and delusion known

as re-incarnation. This pre-existent state or states, these transformations and re-transformations, existing even in the platform on which I stand, explain all that the re-incarnationists labor so assiduously to theorize upon."

Thus, a gifted, dramatic speaker, one who proclaims herself the oracle of authority to teach, preach, and promulgate the ethics of spiritualism, could put forth such a fallacy, namely: Soul is the spirit of matter transformed by evolution from one condition to another in material, and this is re-incarnation; but when it applies to humanity, it is all an "illusion and delusion."

Her mind could not take in the grandeur of real soul, and she gave soul to the inexpressive, unintelligent matter of the platform she stood upon. At the same time she took occasion to show her prejudice and bias by an attempt to cast odium on a principle of which she was not informed, and which she disliked.

In the whole discourse on "Spirit: past, present, and future," she never once touched on the derivation of the intelligent principle that actuates spirit and distinguishes it from unintelligent matter; thus leaving her listeners to conjecture that man is spirit without soul, or that the matter in him is his soul. The query would be, What becomes of it when that form has all decomposed and passed into gases? Then take it reversely: suppose that form is preserved, embalmed like a mummy, — the soul would be forever preserved in its form, while its matter remained intact. To follow her in the discourse to the final, the "future" of spirit was, "I know I

shall live on eternally." A mere blank assertion of an individual belief. Such is not proof; nor does it convey any evidence to another that such is his destiny. I some years ago heard this speaker say, that God was represented in matter corresponding to its bulk. One in the audience questioned if an elephant, according to its bulk, held more of God, or soul, than man? Her reply was: "It does. The bulk constitutes the greatest principle it contains."

I venture to say no materialist could say more.

The rationale of this theory is: The soul moves through matter into some other thing, form, or substance, and thus becomes the soul of a multiplicity of things alternately by evolution; for that is all it is, or implies. If all matter contains soul, then there is no distinguishing principle that gives superiority of mentality, or intelligence to humanity over all other matter; and the human may ultimately share the same fate as the tree, the flower, the worm that crawls, the bulky ocean, or any other matter.

From whence such profound teaching? From those who must know? Nay! nay! It is, as before said, the mind can only draw in inspiration that suits its capacity and calibre, or such as the individual can imbibe. One that is educated in a groove of ideas, that is, biased, cannot go beyond their depth to reason on facts, cannot see the depth of psychological law. Yet such presume to be authoritative educators on spiritual things.

Speakers and writers will discourse to others on the soul of things until one is made to hold their

breath in awe; yet there is not one whom I know that will allude to, or discourse on, the source, cause, or principle of the intelligence that actuates organic forms and distinguishes them from inorganic things.

Spiritualists are at variance on some of the most vital points that essentially belong to spirit conditions, or relate to man's true status, namely: The attributes and status of soul; Re-incarnation; The Genesis of Man.

Soul is made to hold such a diversity of positions, I cannot presume to know them all.

By some it is wholly obscured by spirit; and one is the other. Thus, it is used, *vice versa*, to mean the same thing. By others, soul is the aura, or emanation from the form, living or dead. Thus, when the body is dead, the element of its matter that the spirit appropriates is the soul. Others give it as the ethereal or spirit element of matter, as stated and defined by the speaker I have alluded to; while many wholly reject all these theories.

On Re-incarnation they are wholly divided. While the Buddhists, the Brahmins, French, Spanish, Germans, and European nations, to a large extent, believe it is a truth, the English and Americans mostly reject and dislike it. There cannot be two laws on this vital point, — one that suits each party. But one immutable law must govern. Again, Spiritualists are about equally divided on the law of Biology. One half will preach that man is descended from a divine source, or some Jehovah in the essence of spirit, and various plans are given for the rule

of action, or descent. While a second half, equally able speakers, will immediately follow on the same platform, preach man's descent by the Darwinian theory, and illustrate it by all the analogy of structural development of forms, from lower to higher, tracing mentality or development through these forms until it reaches the spirit state. I am not sure but these last have the advantage, as they give a tangibility to their theory.

But the point in view is the wide divergence. Both cannot be true. Which is right?

For myself, I have been taught to reject both: That man neither descended from any being of transcendent mentality, or soul-essence as spirit, nor developed physically and anatomically from the brute, or lower forms. But I believe the immutability of types is eternal; that spirit creative germs from other spheres took material form as soon as vegetable and animal life had prepared the earth for human existence, and man came into being a distinct type; and that his origin has to be sought for in the distant æons of time, before this earth came together. Perhaps others hold the same views. There can be but one law of truth on the same theme. An immutable law governs these things, and this law must be known to some intelligence.

This conflict on so fundamental a point, or on all three of these vital essentials of man's being, is self-convicting proof that the teachers only teach from their individual base of understanding and conception of things. I do not say this from any spirit of personality. But, while every unusual

crucial and excruciating test is being applied to physical mediums, who can be tested as well by using the senses, some test should be applied to the intellectual person who may proclaim, from his own platform of ideas, gross errors, as coming from superior sources. For their theory may be as faulty as the theological teachings of the sects they seek to throw discredit upon; and fully as pernicious, because they ingraft them on minds that absorb from others, when they are not clear thinkers themselves, and likewise depend on others as inspirational authority.

Theodore Parker was very familiar and social near me and my circle of spirits, visiting several days at a time to witness the manifestations of earth and spirit. Sometimes we discussed the merits of workers in the cause. I did not hesitate to speak very freely my mind in regard to the ideas spiritualists hold of the future state. So I one day said to him: "I am amazed to see the fallacy, ignorance, and delusion spiritualists entertain on the subject in contrast with the facts we are shown here. I think them as much deluded as the Christians are." When I cited some things I had reference to, he replied: "I have tried truthfully to give the best information I was possessed of, but I know there are fallacies and conflicts. The tares will grow with the wheat; the chaff is inseparable because the winnowers are not skilled as workmen in the field. My time is growing less for me to teach; some other one must do it."

No doubt there are those who preach and teach

their own peculiar views from an ambition of being leaders or originators of some new idea. Every competent, ambitious mind can theorize; and spiritualists do their share. What, then, should be the guiding star?

Nothing but demonstrated fact. Facts are worth more than theories. Do not adopt the *ipse dixit* of every traveling magnet who has an ax to grind, as the rule of faith.

No faith should encumber the mind of a sincere investigator. For when such exists, it becomes a wall, obstructing the passage of new light.

In one or two hundred years from this time, many of the accepted tenets of to-day will be set aside, and much of the voluminous writing will be looked on as verbosity, absurdly unreasonable, and absurdly transcendental. Swedenborg is looked upon to-day by spiritualists as absurdly technical, verbose, and visionary, vague, and incomprehensible. So will future ages regard the promulgators of visionary things of to-day.

As spiritualism outgrows its ingrafted inheritance from theological teachings and dogmas, it will enter more into the relation of spirit as associated with external things, and will not be so transcendental as it now is.

Spiritualism shows its lights in an unmistakable way, in its demonstrations and manifestations. It requires no missionary runners with theories to propagate it. Every family and individual may be its own investigator in its own limited circle. It is open to all souls, high and low. Family circles will

do more to develop it than all the theorizing of the ablest intellects, which, in fact, only befogs and bewilders the mind with an education that embarrasses when they enter upon another stage of action; equally as much so as the Christian faith. I can best illustrate this by a tangible example.

Some years ago I was slightly acquainted with a woman who was an ardent, earnest, spiritualist, "baptized," as she said to me, "in its full faith and trust." All her family were the same; they belonged to the earliest investigators and disciples. She died about 1872 or '73. A couple of years after, I went to call at her old home; all the family were absent from the house. As the view from the porch over-looking the bay was sublime in the setting sun-glow, it enchanted me, and I took a reclining chair to stop and rest, and enjoy the view. Very soon a spirit was talking to me, saying, the family was out, and it being her home once, she still lingered by it. Finding that it was my friend who had recently passed on, I changed the thread of conversation to the sphere she then occupied. I wanted to know how she found things on the other side, to correspond with her ideas before she passed over. Her reply was: "A great disappointment; nothing like as I had pictured to myself. I have made little progress. I am restricted by my embarrassing conditions. I do not move, go, nor come, as I had expected to. This is my principal place of abiding."

This woman had pictured for herself in the spirit world great power to do and move as she felt inclined, — to see, hear, and know all things desira-

ble, and to occupy some other spirit place of abode; hence, her disappointment.

From a variety of such experiences, I might call others, but I think this sufficient, as these pages will show much of life on the other side. Therefore, I say, knowingly, that spiritualism is encumbered by a class of vague, superficial teachers, promulgating tenets of faith that will have to be eradicated by coming generations. But, "the tares grow with the wheat."

Its bright lights require no illustration; they shine for all, and they that seek them can judge of their effulgence. Then, let it shine without shadows, and be its own enunciator. A knowledge of spiritualism can be attained by culture, pure aspiration, pure scientific investigation made in a spirit of truth, seeking to probe its reality; not in the spirit of antagonism, to destroy its poor tools, the mediums, or to lay the ghost of a divine truth that will manifest itself, notwithstanding all the restrictions man can bring to bear upon it.

Section V.

PSYCHOLOGY.

Originally, the definition of Psychology was, "A treatise of the human soul; a doctrine of man's spiritual nature." Of recent date, and by so-called scientists, it is made to apply to philosophy in some of its branches, and is indiscriminately used by others to apply to the laws of Biology, and even to inanimate things, or all matter. Scientists now discover that Psychology is a subject they have not probed to its depth.

In these pages I use the term "psychology" as meaning the investigation of mental phenomena, the facts and laws of consciousness, and the constituent principle of the soul.

If psychology is the action and a constituent principle of the soul, then it covers mentality and all the manifestations of embodied or disembodied minds. It relates to the very innermost expression of the soul, which is the source of mentality, and should be restricted to this legitimate idea of soul and its manifestations.

All beings of instinct have threefold aspects, to wit: The innermost power, denominated the soul; the spirit, or central, through which it is seen; and the external, or matter in form.

The soul expresses itself through matter only by

the spirit and mind. Since the soul does not partake of matter, spirit must be the individual contact of soul with matter, — its personality which represents *you*. Hence, when we see the expression of mentality, or intelligence, it comes from a soul-principle. With this understanding of psychology, it must be considered as having a wide field of action. It is the dome that covers and surmounts the whole temple of Spiritualism. From this dome radiates the light that illumines the whole structure. It takes in the very essence of spirit-manifestation. It is mind acting on mind, from the innermost to the outermost, showing itself in a mesmeric power of one mind over a more susceptible one ; and its extensive exhibition by mesmerizers is now familiar to most persons. A strong-willed operator can operate upon two or three individuals at the same time, and each one caused to do and see differently from another. The operator causes them to taste, talk, act, and see things as he wills, totally at variance with truth ; and the most ludicrous performances are enacted. This I have seen done with strong, able-minded men.

By this very same force and action of mesmeric will-power, a spirit psychologizes a medium, and produces through him all the various mental phenomena of trance, talking, seeing, picturing, &c.

If psychology is the action of mental phenomena, and a " constituent principle of soul," it has been in action from all time, or during the existence of soul. Hence, the primitive ages must have had spirit-phenomena corresponding to their condition.

There is no record giving accounts of those remote times, excepting the Hebrew Bible. Since the Christian era, from time to time some subject of psychological control has given evidence of being a superior visionary, or revelator. Thus, commencing with the New Testament, or the new era of Christianity, John the revelator gave a series of visions extending through twenty-two chapters. At times he must have been entranced, for he states he "fell down as one dead." In these recitals it is stated that an angel was often present, moving and showing him those things. The record says: "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." "Then, saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." At another time, alluding to the presence of an angel, he says: "And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus."

Thus the writing explicitly states that an angel was with him. And the angel tells what he is: "I am thy fellow-servant, and of thy brethren;" showing that he was under the influence of an attendant spirit, who was psychologizing him to see all these visions.

Coming down the vista of time, no clear record is made by any individual subject until the twelfth century, when the mystic Dante made his record on

the age in a series of extended visions, believing himself invested with a divine mission; and in this he marks, or is himself, the transition between the ancient and the modern form of afflatus. His most noticeable work is his "*Divina Commedia*," in thirty-three cantos, in which the state of the soul after death is considered, and Hell, Purgatory, and Paradise described. He tells us that the work is to be interpreted in a literal, allegorical, moral, and analogical sense. Hence, we are to consider it as an inspirational or a psychological effect. The Roman Catholic Church adopted these pictures of Inferno, Purgatory, and Paradise literally, and exhibited them to its neophytes as veritable representations of scenes in those places, illustrating the passage of the soul through various stages of purification. Consequently, Dante has been greatly honored and crowned, as one shown special divine favor.

The next mystic who made a conspicuous record was John Milton, who, in the seventeenth century, gave his "Paradise Lost," and "Paradise Regained." Contemporary with him was John Bunyan, giving his "Pilgrim's Progress from this World to that which is to come."

Undoubtedly, these were all works of a superior afflatus and allegorical representation, one being of the same nature as another. But they are not now considered by rational minds as representing things, places, or transactions of reality, and may all be classed as effects of a psychological mentality.

Following immediately these last, Emanuel Swedenborg came prominently forth with his library of

writings on seership, and revelations in all departments of the universe. At the age of fifty-seven he took up his mission, when, as he says, he was called of God to the work of revealing to man a new system of religious truth. For that purpose he was "permitted to converse with spirits and angels, and to behold the wonders of the spirit-world." To that end he devoted his time in the writing of books explanatory of his new doctrines, publishing twenty-four on this special theme during the last twenty-seven years of his life. Besides these, he left at his death an immense mass of manuscript, from which have been printed thirteen books. Certainly he bears the palm, and deserves the crown, for being the most voluminous writer on religious subjects.

But the advent of modern spiritualism, seventy-six years after his death, modified his accounts of spirit-spheres, and cast a doubt on what many others had previously said. Now, spirits through public speakers will say that his visions were mostly produced by psychological control, and had no existence in fact.

Seventy-three years after Swedenborg's death, there came into public notice another psychological subject, under more peculiar circumstances. A youth, A. J. Davis, was being operated upon for the exhibition and testing of the newly discovered science of Mesmerism, when he gave evidence that an invisible mesmerizer could operate as well as a visible one, and astonished his listeners with a revelation of superior things from the unknown world.

By being put in the mesmeric state from time to time, he, too, gave to the world a revelation of the universe.

Being a good psychological subject, he rapidly acquired power in that direction; so much so, that the invisibles used him independently, and he wrote voluminously. They gave him very extended views of the universe, all its movements throughout being detailed in his writings, including elaborate views of our "Heavenly Home," stated to be in a distant constellation, or in the Milky Way; and all the resources and conditions of this "Heavenly Home" are glowingly pictured. If he thus knows the reality of such a location as a fixed "Heavenly Home," as it is represented to be, his knowledge must transcend that of every spirit-intelligence in space who has access to earth, for as yet none other has conveyed an inkling of this location.

I would not encumber these pages with a notice of the latest revelation on "Elementaries," but for the persistent advocacy and propagation of its theory by its disciples. Some incognito, in the borrowed vestments of a more facile writer, in order more readily to attract attention, has given the latest novelty in this line of psychological revealments, in the books "Art Magic" and "Ghost Land." In these are related extended visions of journeys in the land and spheres of "Elementary" beings, who are represented as neither of earth nor heaven; never were human, and are without souls; yet possessed of most extraordinary power, force, and intelligence to operate on poor benighted humanity. They are said to

mislead and work injury, and yet are invisible to all but those of their own sphere.

This class of creatures, to some extent, become souls when they can incarnate themselves in human form; this act imparting to them soul and immortality. To attain this, they make desperate efforts. The land of their abiding is between the spirit-spheres and the earth. The spheres are divided into "Planetary Beings," "Spirits of the Human Soul," "Elementaries," and "Demons." With these four classes of characters in space we have to deal. With all of these this incognito is refreshingly familiar, and warns humanity to vigilantly shun all knowledge, inquiry, or communion with these evil-workers, the "Elementaries;" for if they gain a foothold, they may work our perdition.

Such is the substance of what this writer sends forth as a new light to accompany the previously revealed works of John the Revelator, Dante, A. J. Davis, and others. Of these books, "Art Magic" and "Ghost Land," I have only to say that they are unworthy of consideration, except as fiction constructed out of material to be found in any good-sized library. When one is necessitated to work behind a mask to conceal his own personality, the offspring is a bastard to be relegated to the "Elementaries" from which it sprung, and has no place with legitimate productions for consideration. To foster such illegitimate bantlings, as revealing anything of spiritism, would be a travesty in reality.

That the ages have shown innumerable instances of mystics, visionaries, and psychological subjects of

all phases, since the Christian era, — I do not allude to the antecedent ages, — is too well known to deny. But many of these are known only by tradition, having left no authentic records themselves of their afflatus, visions, or spirit-intercourse.

Of the reliability of the visions which the several writers I have mentioned record of themselves, or the tenets they set forth, these pages are silent; they are only referred to as examples of psychological mentality, and cited as well-authenticated examples. Of their works, others can judge for themselves. For myself, I know that spirits present pictures that are not realities. I know they show things that have only connection with the individual imaginings. I know that any class, even the most unprogressed, if strong in will, may psychologize one on earth, and present pictures, scenes, and conditions at variance with truth, and carry the subject through Inferno or Paradise for hours, at their will, while the things shown are only visionary castles in the air. This imagery of mind into mind, in all its extended picturing, is psychological clairvoyance, only intended for the seer, and furnishes no clue by which to judge of spirit-spheres.

I have given some of my own experiences on this phenomenon in "Laws of Being," page 110, that are noticeable examples of this theme, and I do not wish to further intrude myself here. Suffice it to say, psychological effects can be carried to very great lengths, perhaps more than any other manifestation. Neither does it belong exclusively to disembodied mind; it is exercised by man on his fellow-man for

good and evil, and may even take the life of another. This I am well aware of from facts in my limited sphere of knowledge. As psychology relates to all mental phenomena, it follows that a mind may not always be operated on by some other mind; but there are numerous instances where an independent ecstatic state may be experienced. Such is self-magnetic control, or statuvolic condition, otherwise called *superior* condition. This state may be held outside of any spiritualism proper.

Undoubtedly, very many voluminous writers and speakers hold this phase of mentality, that has little to do with true spirit-influence. Many of the so-called inspirational speakers are examples of this self-magnetism, or statuvolic, superior state. In this condition they deal with things previously known, or that can be digested by the individual mind. From this standpoint their conceptions of things are presented as realities of superior things, widely at variance with facts.

Perhaps some of the personages heretofore mentioned might be considered good examples of this self-magnetic "superior condition." A. J. Davis claims this superior state and independence of foreign influence in seeing or writing. Seers are apt to claim an extended power, by which their spirits make excursions to distant spheres in space; when, in reality, they do nothing of the kind. There may be some interior intuition of distant things; but while the spirit is connected with the form of earth, the spirit will not go beyond the bounds of earthly things. This has been so often and forcibly repeated

to me, I must assert it, notwithstanding all views to the contrary that may be held by others. If the nature of the connection of spirit and form is considered, and the fact that a spirit cannot go beyond its sphere until it has made progress to that plane, it will be readily comprehended that no spirit connected with form can do it. We are continually informed by those communicating from the spirit-life, that they do not go beyond their plane of conditions, only by stages of progress. Yet they are not subject to the encumbering conditions of matter that would restrict them. They are also very sensibly conscious of what holds them in restraint. Notwithstanding this, there are those on earth who claim to be superior to this law of nature, as well as spirit, and that they have the power to roam in all celestial spheres. I will not enlarge on this theme, so prolific in well-known examples.

Section VI.

SPIRIT: WHAT IS IT, AND ITS ULTIMATE?

As understood in the biblical sense, and in many others as well, spirit is the immaterial, intangible, immortal part of a human being. Others designate it the power of mind distinct from the body. As used in a spiritualistic sense, it is intended to denote the forms of the departed, actuated by intelligence. In fact, it has come to be used to designate every thing that shows activity, sentiment, perception, or essential qualities. The term in itself is applied indiscriminately to that which hath power or energy; or, the quality of any substance which manifests life, activity, or the power of strongly affecting other bodies, extending from the influence of the Holy Ghost down to the intoxicating beverage, alcohol in rum. Thus it has, or is given, a wide range in application. But, as used, applied, and illustrated in these pages, it is intended to refer to some thing eminently pure and refined, the ethereal sublimate of substances, the essences exhaled from matter, taking form in spirit, either with or without soul, as well as to beings actuated with soul in mundane or supermundane life. Hence it may be applied to all things, while the soul-principle is more circumscribed, and only belongs to instinct, mentality, and intelligence.

In "The Laws of Being," the law of spirit is treated of, and it is shown that every aggregated, condensed substance can be resolved or dissolved into its ethereal essences, or spirit parts.

Thus, every thing we see in nature has its spirit expression, from the tiny infusoria to the greatest aggregated bulk in matter. What constitutes this spirit is the fineness of its particles, the emanations of its essences. The flower emits its semblance, the tree the same, the fruit, and the garment you wear. Thus, the external becomes the highly attenuated substance diffused through space, carrying with it the germs of forms and types. As this aggregates or condenses, it takes nebular form, and is again tangible. In time, another planet comes into motion, and all forms of life are developed, and thus again become the external things that had a similarity in former states. This is the eternal law known as "evolution:" the universal law of change from spirit to matter, and, reversely, from matter to spirit.

It is the highly attenuated ethers of substances that become spirit and show spirit-form. Thus, the body of a person is continually emitting its spirit elements, and at death, when the body wholly disintegrates, it will hold its form in spirit. Matter has an affinity for its like, and what it has been associated with it will more readily be attracted to and assimilate with. Thus, external matter will imbibe of spirit-essences of its kind, and spirit will draw from the external. This is very aptly shown at this age in the manifestations of materializing spirits. By com-

ing in contact with others who readily give off their particles, they condense their own elements with those they borrow from the medium and individuals forming the circle, and thus for a time show tangible external forms. The same law operates in spirit: they take from any substance the spirit essence they wish to utilize. Examples of this are given in the "Laws of Being." I have space here but for one other.

I saw at a distance a spirit that I recognized only by the dress she wore, which was of light calico, with a diamond spot. I well remembered it. In her hand she held a large pyramidal bouquet, the apex formed of a peculiar flower I never saw except in the South. The flower took my attention. I heard her ask her friend, a spirit she showed it to, "What is the name of this flower?" The reply was: "I don't know; where did you get it?" She said, in gardens in such a location. She had gathered her bouquet from the blooming plants in the state of Louisiana.

That bodies expand and yield their particles in this way I know from my own experience, for I have found myself, in sensation, so expanded and puffed out, that my ethereal elements in form filled a large room. I have given examples of this spirit law and matter in the "Laws of Being." Further, I know this practically by duality; and more will be shown of it in Sec. VIII.: "Spirits Externalizing." From this showing it must be satisfactorily proved that spirits and spirit things are attenuated matter, and it only requires clear seeing, or spirit vision, to perceive them.

Every substance, thing or person, emits its spirit character, or aura. A highly sensitive person can feel this influence, sense the impression from this vital aura, or magnetism flowing from it, and the epitome of its whole nature can be perceived in this way. This is called "Psychometry;" by some, 'Soul of Things." It would be more proper to call it Spirit of Things, or Spirit Metering or Measuring: as soul is the conscious intelligent principle, distinguished from matter, or spirit through which it acts, and belongs to organic beings only. In this sense it is the power of spirit matter to perceive the conditions of matter. And this power is not the exclusive property of humankind. We see it most extensively in animal life, where it manifests itself in tracing, hunting, and detecting what cannot be seen, and in many other ways perhaps more than we are aware of.

The query will here intrude itself: Does this matter of spirit-form eternally endure; will it not become too attenuated in time to hold together?

In time, the ethereal particles disorganize, or become more difficult to hold together, and soul moves as pure spirit of intelligence. This has been satisfactorily demonstrated in my presence several times.

It has been clearly proved to me that old Cenis has been two thousand years in spirit. I noticed he did not stay continually like others in the same atmosphere, but came and went often in our midst. One time he remained unusually long, more than a day. Theodore Parker was also present, and when they started to go they passed together, like two

friends, out of the door. Cenis was suddenly lost. Parker said: "Why, Cenis, you have lost yourself." "Yes; wait for me, Parker, until I pick myself up." Parker, in his commiserating, gentle way, said: "Cenis, you are too old to make such long exertions to work in this way." Cenis replied: "I know it; but I like to do it as long as I can. I will be all gathered up in a few minutes if you wait for me." In a few minutes they went out of the door, as two friends. At three several visits, Cenis discussed with spirits the power of materializing, and said he would not be able to hold his elements sufficiently long to do so.

Another spirit, one who is known by the Christian calendar and historical record to have been in spirit-life nearly two thousand years, came to our circle of spirits. He said he would visit at stated times, but should not stay long, as he could not hold together his personality more than half an hour while near external conditions.

I made some inquiry on this ultimate of spirit-form, or matter. The reply was: "In the aggregate, the form in time will become so attenuated and ethereal as to be imperceptible, that is, extinguished to its own perceptions; then, souls will become spirits of intelligence. Within themselves there will exist a knowledge of their being, and there may be a desire to again take form in the external, which they may do in a more advanced sphere or planet. We do not know that there is a fixed state, or abiding-place, only that we move to a sun."

Others of earth profess to be better informed of this.

A great deal is pictured of local heavens and spirit abiding-places — and these have been given in "Views of our Heavenly Home" — in some distant realm or constellation; but all such are fantasies of psychological mesmerism. If there is such a fixed abode, it is so far distant that spirits who are in rapport with earth have not reached it.

Spiritualists have no proof of the identity of a spirit visiting them who has been much longer than two thousand years in spirit-life; now and then some person says they have a caller of that age. I have had three visit me whom I know to have been there that length of time.

Two thousand years is but a second of time in eternity. What has become of the vast, innumerable congregation of souls that have inhabited this earth in the millions of years past? The thought must impress every mind that some law governs this soul-movement, that it is not a haphazard force. That some such law exists remains to be satisfactorily proved.

Section VII.

OCCULT FORCES IN SPIRIT SPHERES ILLUSTRATED.

Perhaps, in treating this theme, I shall show an unusual acquaintance with the expression of superior spheres, that is rarely known by one while a denizen of earth. I am aware that spirits, through mediums, convey some idea of their habits and the phases of their condition. But the inter-communion, the esoteric, the action of the superior to the external, is altogether a transcendental phenomenon, and can hardly be realized except in spirit, or in superior clairaudience.

Spirits do not find an entity called God; but, as soul enters the spiritual or the superior state, there is a knowledge, a perception, of some controlling law that is irresistible and insurmountable, that controls and restrains them. That there is some power that dictates intelligently — is an all-seeing, all-comprehending, all-pervading force operating through space, is clearly manifest. That the same is in rapport with lower forms, and all grades of souls, as occasion may require, spirits are continually aware, for it expresses itself audibly to their consciousness, and they know it to be authoritative. This occult power and its mode of operating, the succeeding pages of this book will, to some extent, endeavor

to show. I have heard, times repeatedly, its expression to a disembodied soul, as well as to myself, and know its great force, volume, and immensity, and that it will reveal all things concealed. It is the psychophonic voice of the Infinite that speaks to persons in the instant of warning, in the quick, impulsive inspiration, and may give prophecy through them. It has access to those of earth as those in spirit, but is not so clear and perceptible when the conditions of the external are engrossing, and the soul is encumbered with matter.

But I am well convinced that sometimes those in trance, for some special purposes, will speak short sentences from this highest source of inspiration. Of all forces exerted, none are so mysterious and unfathomable as this. With all the vast number of spirits manifesting to those of earth, they have not sounded its depth, nor conveyed an expression of this intelligence that is exerted through space. The reason is, spirits who manifest through mediums are of primary classes. That is, they have only crossed the line of vision and action, and return to call on their friends, with all the earthly conditions, prejudices, and biases, and even the elements of the external, influencing them: hence the conditions of the superior state cannot be conveyed by them. This can only be conceived of and appreciated by those on earth who have some high, superior power of seeing and hearing. That such have lived, the writer, from experience, does not question. The Bible, from Genesis to Revelation, has examples of it. Further, it may have been this psychophonic voice of intelli-

gence that talked with Moses on the mount, and which he called "God," and likewise expressed itself to the early Bible patriarchs and prophets; and, following down the ages to the present, the very same power has been exercised at times, and recognized as the individual had power to hear it.

I know the spiritualists theorize that it is some special spirit in person, near to the individual, that converses with them, and the old style was to call them "Lord," or "God." But this theory will not hold good with the examples that are given in these pages; neither will it be sufficient for any one to say that he has heard the force of intelligence in space. I know it comes from a totally different source. It can be no rational conclusion to suppose that a source of intelligence that once conversed with humanity would draw off, or shut itself up for all succeeding time, as the Christian sects persist in teaching. Is not God free to all? Is not one soul as good as another soul, according to development, progress, virtue, and attainments? There can be no aristocracy of distinction, only in its own purely intelligent moral worth. The same laws of the universe are in operation to-day that existed ten or twenty thousand years ago, and a person may hear the voice of the Infinite to-day as it was heard then.

It is also evident to me, from the expression of this intelligence, that it is peculiar to it to use allegory and metaphor. From this it can be rationally concluded that the early, primitive accounts given in the Bible were given allegorically. Especially did the books of the Pentateuch — accredited to Moses —

employ this form of expression. It was in accordance with those peoples' crude understanding to use this form, especially as they had just come from bondage to a people who did so,—the hieroglyphics of Egypt being allegorical illustrations of history. Thus Moses, educated in that school, was most likely to make his record and accounts of creation in that borrowed form of expression. This was well known to be the fact in that age; in consequence of which was instituted that class of schools known as Cabala, for the interpretation of the hidden sense of scriptural symbols in Arabic, Egyptian, and Hebrew. Up to the time of Christ this form of language must have been used; as he taught in parable, and used metaphor on all occasions. It is probable that the allegorical form of inscription was common with those nations; but when the Romans made conquest and subjected them, the Latin customs were inaugurated, and the new school obliterated the old.

So the Bible, from beginning to end, is written in the old school of allegory, requiring a key to interpret it. I do not think that this form is peculiar to any age or class of communicating intelligence, if it comes from old or ancient lights. It is the expression of poetry, and simplifies an idea with a picture. As this volume is intended to demonstrate these forces by the logic of facts, and not by hypothetical deductions, I deem the examples that follow to be the most satisfactory proofs of the truth of the foregoing conclusions.

In 1868 I made the acquaintance of a young man in Sacramento city, said to be an excellent trance-

medium, but not a public one. As I became better acquainted with him, he condescended to frequently sit for me alone, until he became almost a special medium for remarkable messages to me. Subsequent developments proved the accuracy of his trance-afflatus, and the reliability of his controls. I will call him Tom. Through him I had many beautiful allegorical communications referring to persons and events that had a bearing on the past, present, and future. I could not then understand the similes used, nor give them an application. Eight years later, when I was in another territory, and the intelligences were speaking to me psychophonically, like a clarion in space, these allegorical sentences were repeated to me in the presence of those to whom they had reference, — persons who had but recently entered spirit-life, — saying: "From the crystal river the pebbles will be picked. Though deep the bottom seems, each pebble must be found." On a second occasion another sentence was repeated: "That ship lies stranded on the shore. Its wreck must be accounted for." Thus was I reminded of past communications that could now be interpreted and seen as pictures of the reality that was being fulfilled, day by day, by the spirit to whom it referred.

In 1869 I roomed in a house where there was a man past middle life, a trance-medium, a worker in the spiritual cause, who was often readily entranced. On one occasion I entered the room unannounced, and found him entranced, and speaking to a man and woman seated before him. They motioned me

to be seated; so I took a seat beside him. As he finished speaking to them, he turned to me and said: "I will address the sister just entered. You are living your second dispensation on earth; when you pass on you will enter the Divine. You are, as Ruth, gleaning in the fields. I see you as an angler; the line and hook are out, and many fishes are nibbling at the bait." This medium was never before known to use metaphor, or such forms of expression, either in a normal or trance state, and had no leanings toward re-incarnation. The whole address was an enigma and puzzle to me.

Several years after I presented the first sentence as a question to a superior trance-speaker, then in San Francisco, as follows: "A spirit said, 'You are living your second dispensation in form on earth; the next you will enter the third, the Divine.' What is its meaning?" The medium, or the control, immediately perceiving it had been given by some superior power, waited a moment, then said: "I must first see what intelligence gave it." Then it was answered in one of the most sublime discourses it was ever my privilege to hear, showing the theory of the Trinity, and its application to man; that man filled several stages of dispensation, and the entering the Divine was an absorption into the Godhead of universal intelligence.

These things were given by mediums, who, in the normal state, held no conception of these theories, or the ideas they expressed; strangers to each other, never having met. Neither was it the impression of some guide, or familiar spirit. It was the very

force of occult intelligence that moves in space, that the soul attracts, and with whom it is in sympathy.

I hold a yet more remarkable example of this allegorical form of illustrating an idea. I received from a psychometrical reader, a Mrs. Sherman, a letter of "Delineation," of four pages letter-sheet, and in it these passages of symbolic writing occur: "You stand before me as a stranger always wearing a veil. Your past is represented by the symbol of a coat of many colors. By this I understand many changes. The coat has many patches, meaning untoward conditions and circumstances. The seams appear to have been sewed and pulled out, until the cloth is too much worn to hold the thread. Can you interpret?"

Thus, a stranger to all the conditions of my life could have the whole symbolically given to her in the best symbolical picture that could have been chosen, — better than she could understand or interpret; and she knew it was not a plain, usual reading.

These examples show an occult-power, intelligently using symbols to typify a reality.

I have had forcible proof of this occult-force, as well as the psychophonic voice of intelligence exercised in space. From very many examples I could give, I make room for but one.

At a time when I was much engaged with spirits manifesting, Thomas Paine was near and endeavoring to distinguish me as a special medium for his purpose. While efforts were being made in that direction, and he was transmitting his desires to the

circle very forcibly, a very powerful, as well as authoritative voice in space was heard to say:

"Cenis, hold the medium steady; a special purpose is intended. In the light of the celestial is to be given what the terrestrial requires. The superior is to make itself manifest." This seemed to be so authoritative, that its effect was irresistible, as well as startling and impressive. Immediately, Thomas Paine answered: "Cenis, I forego all further effort. The power behind the throne is too great to be resisted. Thenceforth, we are listeners—scholars in a class to witness the ultimate results."

After this no spirit made any special attempt to control.

At this gathering a vast number of phenomena took place of special interest to the individual spirits present, messages being given, from the superior authoritative source, to some one present, either in marks of promotion or in reminders of some past condition of life. It is essential to know that such an operating force of intelligence exists. From whence does it come? What is it?

The only reply I ever obtained was: "It is a settled principle of the universe that intelligence exists as a combined, universal soul, and this is utilized as occasion requires for each individual being. As a soul enters more into the superior state it is more clearly receptive, and, hence, sensitive to these forces. Thus, spirits hear clearly these messages, while those on earth sometimes receive them as well."

I am aware it is common to attribute all impressions to the immediate presence of spirits, but this is not invariably so. I have endeavored to show that the mind may be reached from superior spheres direct, receiving impressions, inspirations, and forewarnings in times of necessity. Very many persons can certify to this; yet it cannot be known from whence it comes, neither is it heeded as it should be, because it cannot be realized as being authentic.

That there is a power in these forces transcending the ordinary spirit-control, and capable of imparting information superior to that which a spirit might communicate, must be evident to all. Also, that spirits who have but recently departed from us, convey their individual ideas only. Educated in the biases and prejudices of earth, they reflect and transmit to us the conditions of the elements they are in, even to the very expression. In this way, spiritualists adopt a variety of ideas that are merely transcripts of individual minds.

The visibility of spirit is another phase of occult-force, or soul exercising consciousness. It is, perhaps, very generally supposed that spirits are visible to each other, that they carry form and stature with them as we do on earth. Nothing can be more erroneous in fact, for they do nothing of the kind; only when they desire to do so, and are visible only when they choose to show themselves to others.

Usually, they are as concealed from each other as they are to the external eyes of those of earth. There is but one way their presence can be detected, and that is, by the finest sense of feeling, sensing that

such an element is present. There is no distinction in this very noticeable fact; it applies to high and low. A soul may be present and know what is intelligently transpiring, and yet not be distinguishable at all, unless some force of its element is thrown out, and then its presence will be known only by a sensing of that force. I have known so much of this in reality, that it appears to me to be the general law. When, perhaps, several in spirit-form were present, some forcing element would be perceptible that could not be seen, but the sensing of it would be sharp. Those then engaged in talking would say: "Some new or strange arrival is here; wait, and let us see what it is, or what it has come for."

In this, psychometry shows its action in spirit-spheres the same as on the earth. An acute sensitive will detect this presence in either sphere. One who is very fine will even sense the character of this element. I could give examples to any extent of these facts, but the continuation of these pages will show them.

This is also the strongest proof of the true inwardness of our being, the soul-principle that actuates us, that takes cognizance of conditions, and may give intelligence without connection with form or matter; and it shows that this perception is on earth, and in spirit-life the same. One of the strongest examples of this is shown in "The Laws of Being," in the section on "Duality," page 92, and is well worthy of notice as illustrating this law, showing, as it does, the mentality present in one place without form, or materiality, and at the same time the acute

sensing of others and their conditions, without knowing or seeing who is present.

The self-same law operates in spirit-life; they move and exhale their elements without form just the same as with. But when they so desire, they draw to themselves the spirit-essences of matter, and take form; and may in that way show any condition of life they have passed through.

Thus, when a clairvoyant sees a spirit, that spirit has drawn elemental matter to itself by which it can be seen. But to sense, or tell the presence of a spirit, is practicable to almost every person who will give it some attention, and is, in reality, much more expressive in every one than is supposed. In accordance with the exalted state, or the low, disturbed condition, will the element be sensed that accompanies a spirit, and the high and the low are distinguishable in this way.

Such are some of the expressions of occult-forces as manifested by soul in spirit-spheres.

Section VIII.

SPIRITS EXTERNALIZING.

Externalizing is a process that spirits bring to bear to enable them to enter the conditions of the external, to recall antecedent states, or take up some condition they held in their earth-life. It is exercised through and under the conditions of some external form called a medium. It enables them to come more in rapport with other spirits, also to throw off conditions and elements of the external world that cling to them. It may be a special transaction they wish to make known, or a general epitome of events. It is often an open confession to some other one interested in it. By doing this, they disengage themselves from earthly conditions, and advance higher in the spiritual scale.

Any one would consider it the most extraordinary of all manifestations were they to witness it to the extent that I have. Although the pages that follow will show the light it shed on spirit-life, yet the reality and force, the expression and feeling, cannot be seen nor conveyed in a written description. With all the vast amount of the manifestations of spirits, but a small conception of the esoteric conditions of spirit-life, of their ways or manners, is given, while the innermost laws that govern soul are not realized at all. Neither can they be, unless by some one

who has an inside view. Even then, one must be limited to what is shown him; the whole no one may be able to know. Spiritualistic literature is replete with the showing of phenomenal manifestations, and spirit communion is common in all phases, from the tiny rap to the materialized form. Through these there is no lack of proof of their action on matter, or contact with the external world. But the esoteric is quite another thing; its reality is not known.

I propose to give only my own personal knowledge and observation of the esoteric side, intending, more especially, to show the inside manner of its operating forces. It is my purpose to reveal to the denizens of earth the spirit-sphere they are in close alliance with, and the importance it is to them to know of its tangibility and its operations. I shall not hesitate to show this inside view of spirit-working as it is, for it is but a phase of humanity after all, and no special grace is to be accorded to one because he is a spirit. Nothing but example can demonstrate a fact. It has been the external manifestation that has satisfied millions of the fact of spirit-life; and the same rule must apply to the esoteric; the proof must be given those that wish to know more of the other side of life and its conditions.

Minds that enter spirit-life oppressed, encumbered, burdened with a weight of the memory of some great wrong to others, or to some special one, will not, nor can they, progress to any extent while so encumbered. The condition acts as a mill-stone about their necks; it is an anchor that keeps them to the

earth — the ghost that haunts them until satisfied. And atonement must be made to those they have sinned against. In this way many souls are held to earth for many years, or so long as those whom they have wronged remain on earth. It is a darkened state of existence, and shows the divine spirit of retributive justice that must and will demand an accounting. No concealment can be made of evil-doing to another. The absolution can only come by atonement and purification. There is a much greater number of this class of spirits than those of earth suspect; and when you enter spirit-life you may find things revealed to you to make you quake with disgust at those you now esteem, or even with an exposure of yourself.

Many enter spirit-life encumbered with their peculiar idiosyncrasies, prejudices, and church bigotries, with no great virtue or merit attached to themselves, and with no knowledge of superior things. These can realize only the conditions of earth they hold to. I call these earthly enthralled souls, and their manner of manifesting will be in accordance with these conditions. This class is in the nearest rapport to earth, and the most likely to convey messages or control mediums. Thus, a vast number of communications come from this sphere, — beneficial to the spirits, but often misleading to those of earth.

Souls may externalize on the spirit side as well, through some channel that is not conscious of it. Thus, a medium may be used unconsciously to bring two different spheres together, and there will be no external manifestation made of it to the conscious-

ness of the medium. It is the elements, the conditions the mediums afford, that enable them to utilize these for their special purpose. Therefore, there are very many more persons who afford elemental conditions than are suspected of doing so. All this will be better understood by examples, the aim of these pages being to convey a knowledge of these things by a showing of facts.

Spirits are ever ready to use the opportunity and every device to execute their desires, and they are not always honest, truthful, and reliable in what they convey to the external world. Those who are troubled with some weight of conscious wrong, which they would prefer to have concealed, will be at first inclined to mislead, and pervert the truth. Thus, I have a near connection whose soul was troubled with the weight of a secret that would have to be divulged at some time. The very first opportunity there was to speak to me, a rush was made, and an instant committal was shown of the burden on the soul — showing something concealed. Yet a false, perverted statement was given which it took months to unravel and straighten; and then it was not done until higher spheres intervened, when the iniquity was shown in all its enormity. A second secret was attempted to be evaded by dodging its responsibility; misstatements one after another were made; but when I began to calculate dates and periods of time, I disclosed the inconsistency of the statements, and it was six months before the whole truth was brought out. Thus the consciousness of wrong, that will be discovered, may act like a nightmare to

them, and show itself in a troubled, untruthful state of delirium.

A man I once knew very well called on me in spirit, and the very first words he spoke were: "I never said anything wrong of you." Six months later he called in company with two others, all three being intimate associates when on earth, and acquainted with me. On the occasion of this call, one of them repeated what the first one had told him when on earth, of things relating to myself of a slanderous, defamatory character. Thus, the first impulse of the spirit was to give a test of himself, showing what was on his mind, and trying to evade it by telling an untruth; denying, without being asked, what he had really done, and in that way acknowledging his error and furnishing proof.

A gentleman I had been acquainted with when on earth, — a scholarly, scientific man, standing well in that class of society, — one night called on me and reported the death of a mutual friend. This led to considerable inquiry to ascertain the facts. After a time, I found it was all false. This annoyed me, and I made strong complaint to my spirit friends of such falsehoods. Cenis immediately started to discover the author, and the spirit was brought before me to explain, or externalize and account for his statements. This he refused to do; but soon changed his tactics and repeated a mass of statements in regard to the same person, which proved, when inquired into, to be a systematic, spiteful untruth of a person toward whom he held some animosity. I related this circumstance to Theodore

Parker, to show him how some would convey a falsehood, and its results. He replied: "He was no gentleman to do so." Instantly, the spirit spoken of was present, and said: "I consider myself a gentleman in fact when I show my true character. I was false; and false and deceitful in my nature, and if I show it now, I consider I show myself honestly as a gentleman." To this Parker said: "If that is the construction you put on it, you may be right."

These examples show that a troubled weight of memory may exist, and if a spirit is closely bound to earthly conditions, an erratic state of mentality may exist, and he will give statements wholly at variance with truth; and there is no telling to what extent the conditions of the spiritual are thus misrepresented. These are unhappy, troubled souls, knowing they must purge themselves before advance can be made. I have seen some very striking and saddening examples of this action; but I cannot be too personal in these pages, therefore prefer to use what has been more openly seen.

A noticeable instance of a spirit taking the character and giving the name of some other one, was shown at a camp-meeting in Massachusetts, in 1877, where a medium, J. F. Baxter, was controlled by a negro spirit who announced himself as one Abe Bunter; even telling his peculiarity of splitting planks with his head for a quarter; where he lived, and time of his death. Immediately it was declared by one in the audience that the person of that name and character was not dead; when the spirit reasserted that he was, and that he died in such a year.

But it subsequently proved that Abe Bunter was alive on earth. Thus it became manifest that the spirit announcing himself to be this person had given false statements all through. The subsequent explanation given by a guide was, that a party of negro spirits combined for a performance, and gave the name and continued to reiterate the same, while the guide could not tell whether it was right or wrong. The medium was not satisfied with this explanation, perhaps not liking to think himself the channel of some duping, tricky negroes. But in reality this is more practiced than spiritualists and mediums are aware of.

It is not uncommon for this class of spirits to practice these deceptions. It only shows the power of imitation. When it is taken into consideration that the sphere immediately after death is the counterpart of earth, and the dead are not metamorphosed by a change of location, it should be satisfactory to every mind, that inferior, tricky, deceptive manifestations may be given, as well as exalted ones.

There is nothing in spiritualism that requires more careful consideration than the idea held in regard to guides. It is assumed that guides are always superior spirits, that they have superior knowledge, or are, perhaps, infallible. Nothing can be further from the facts. Guides who are especially assigned to work with one individual are usually of the inferior class, some spirit who needs the externalities of life to aid him in learning of the things of earth, and to advance himself in education from

the external. It is usually supposed that a guide is exclusively for the benefit of the medium; but the purpose is as well to benefit himself. In fact, they are usually very ignorant minds, and may be artful and unscrupulous. Their purpose is to strengthen a medium in his phase of development, to harmonize the two spheres, and to act as a link between them. They are mostly in the sphere of earth themselves, therefore are not transcendent intelligences.

The Indian is well represented in this phase of American spiritualism, and supports a large majority of American mediums. Nothing could be more natural than this law, and the justice of its operation, in the fact that a race, indigenous to the continent, should have the precedence of obtaining knowledge, and cultivating taste, through its mediums. Besides, they have strong animal and earthly elements. But the Indians in this position have their natural inclinations, and may be artful, cunning, tricky, and unreliable; and while their aid is acceptable, they are not to be considered as high authority. I will give some examples of this fact, as a rule by which others may be judged.

At one time, when Cenis was entertaining the spirits who were by me, he related the arts and tricks of one "Fleet," as a guide. I said I knew of one called "Fleeter;" when he replied, "It is the same one." I told him of a beautiful picture of her, made by Anderson; when Cenis said: "It is not her likeness; she is a common, homely, old squaw, and I'll introduce her to you some time, that you may judge of her yourself." Very shortly Miss "Fleeter,"

as she styled herself, came among us, or called, came and went for several days; at these times giving some account of her manner of operating with her medium, and showing her arts generally.

The name of this Indian woman is given to an elegant, majestic portrait, life-size in bust, expressing everything to be desired in beauty; looking like a Roman princess, the crown of plumes alone indicating the Indian peculiarity. This picture had been given through Anderson, the spirit artist, as the likeness of this tricky squaw, and exhibited on many occasions in San Francisco as such, when, in fact, it was nothing of the kind, only a fancy spirit-picture.

To suppose for one moment, that, because a person has changed his location from earth to spirit-life, his whole outlines, features, and personality are metamorphosed into an angelic creation, would be to suppose that which is contrary to all natural laws. How, possibly, can one change his color and personality, and yet look like himself? Unfortunately, this is believed to a great extent. I know that a person retains his personality remarkably accurate in spirit-life. I have seen Cenis quite well; he has been in spirit two thousand years, and yet retains all the Indian characteristics of those distant times. He is of copper color, his hair is drawn up and tied on the top of the head, and he is dressed in skins, — showing most conclusively that he has not changed in looks during the long period he has been in spirit. I had a connection who had a disfigurement of the face; he has been in spirit-life thirty-five years, yet that disfigurement is seen as plainly to-day by those

who see him from the spirit-side, as it was by those near him when on earth. I have heard strangers remark it and ask its cause.

I had one vivid illustration of the fact of not outgrowing the stature as held when on earth.

A beautifully arrayed but very small spirit appeared before me. I took it to be that of a little girl, but when her identity was made known, it proved to be a lady who took some interest in me when a child. While on earth, she was deformed with a hump-back, and was very short in stature. The spirits present questioned her why she showed herself so small. She told them of her deformity, and said: "I was quite short, so, of course, could not raise myself in spirit-stature, while my hump, being superficial, I do not now show."

I am satisfied, from all I have seen and heard, that when spirits are beheld naturally, they look the same as when in the earth-life. But they may take some foreign character.

As this artistic form of spirit externalizing has been referred to, and it is of some interest, some further notice of it will exhibit its phases.

One of Anderson's spirit-portraits was exhibited in California as the likeness of Thomas Paine in spirit-life. This picture had no feature or resemblance to him as when on earth. In fact, it looked like some Chinaman costumed in the style of a fancy beau, — lace and ruffles. I hold one of the card photographs taken from that portrait, and recently asked Thomas Paine how it would compare with his resemblance now. He replied: "No likeness had

been given of him from spirit-life, therefore it was not his."

I would not have it understood that Anderson is the deceiver; he is only the instrument of some spirit artist. I saw him when taking his large band of Atlantins, and other ancients of history, and I know he draws the outline of a portrait in ten minutes. He is controlled mechanically, and does not see and draw a portrait of the spirit himself. They are beautiful crayon works, and marvels of art, under any condition. As these sketches are given by control, there is no reason why an artist may not give, from the spirit-side, any picture, and represent it as the picture of any person he chooses; hence, the spirit control is responsible for naming these portraits, unless they are recognizable by other persons.

In regard to this artistic work, I cannot pass by a very noticeable instance of its manifestation through a lady in Sacramento City, California. A Mrs. Waterhouse, when past sixty years of age, was first moved to it by shadows and outlines coming on her wall. Then she tacked up paper, and outlines came on that, and after a while she was able to trace them with a pencil. From these small beginnings larger ones came, until finally a large canvas, seven feet by four, covering the size of a door, was filled with symbolical characters, intended to picture the meeting and conditions of all nations, times, and races, given in hieroglyphical writing, the same as the ancient picturing of historical events.

From this, rapid development was made, and a

large thirteen by eleven feet picture, allegorically representing American national conditions — called the Sleeping Giantess, — was painted in water-colors. Since then, enormous blendings of figures and scenes in landscape, characters, and spirit things, and every phase of the art of drawing and oil-painting, have been executed with skill, — flowers, still life, and animal life, marine views, portraits, landscapes, copying, and enlarging. She will take a small four-inch photograph and enlarge it to three or four feet, and will produce an oil-painting with every minute detail brought out true and exact. Nature in all its exactitude is transferred to canvas, — not embellished, as most art works are, but in its correct delineation. The most noted places of California, and wonders in natural grandeur of scenery, are transposed to canvas by her uneducated hand. Thus, in her sixty-eighth year she paints every thing, small and large, and has a large collection of her works of art.

Here is certainly a marvelous phenomenon, that a woman in the decline of life, with poor eye-sight, should be used to do this fine delicate work to such an extent.

There is one phase of spirit manifestation that I have never seen mention made of by those who expound on the knowledge of spirit-power. While gnomes, sylphs, salamanders, and elementaries are liberally told of, no one seems to have suspected that spirits might simulate some character foreign to their real nature, if occasion offered, or they desired.

In "The Laws of Being," page 111, I have shown how vividly a spirit personated four or five characters at one performance; and I see no reason why this may not be done by others as well. One of the most marvelous feats of this kind was manifested to me, and would quite stagger credulity, if its truth had not been so fully demonstrated as it was.

At a certain time I had the company of two lady-spirits, one a near relative, the other had been a nun — my teacher in childhood. While engaged talking to them, a foreign spirit made himself familiar in the character of a green Irishman. From one subject of remark to another he flew, using the Irish brogue, taking the most ignorant form of that nationality, amusing the ladies, and offering his services as coachman, &c. He went on to tell of his mother-marks on his side resembling a potato patch, portrayed every other conceivable wild Irishman's freak, and was dressed in a costume to suit his character. During all this, these ladies were engaged in teaching him manners, and cultivating elevating ideas and gentility. Thus, this burlesque and farce — at times truly amusing — were kept up one week, when, at an interval of rest, my friend the nun said, "Mrs K., why do you object to the presence of such a one," — giving the name. I replied, "I do not." She made some remark, and said, "He is here." Then the one mentioned addressed me, and the conversation was general.

Some hours later they were talking about the character and its personations, when my relative said:

"Yes; but he had none of the Irish character, nor manner of the Irishman, when in this life; it was not natural to him." Immediately I remarked: "You don't mean to say that that was J.'s performance all the time?" They replied, "Yes." If a thunderbolt had struck me, I could not have been more confounded. I had not power nor inclination to ask the whys and wherefores of such a manifestation. When I state that this spirit had been my companion in life on earth ten years, and had gone through all this performance without my detecting who he was, I leave it to the reader to judge to what extent spirits can simulate something foreign to themselves. Further, this person showed no traces of that nationality when on earth, but was a native American of Scotch-Irish descent. It may be asked, Why was this done? The spirit was in such a state of enthrallment that he had not risen to a spiritual condition. He had never before made himself known to me from his side of life. This was his first approach to my elements, and he hesitated until he had fully entered into the external. Further, he was not happy nor contented, and this exercise threw off certain elements, and brought him into higher conditions. He was afterwards very plain and natural in all his ways.

I will give but one other illustration of this form of externalizing, to show that it is practiced. This is also of a connection — one who had been in spirit-life thirty-five years, and had never, up to this time, approached her relatives in spirit-spheres. On this occasion they all assembled in my room. Yet they

were as two distinct parties; one did not draw near the other. At one side of the room, near me, was the lower grade; on the opposite side, seated on a lounge, were the others. Nothing passed between them except through me. After a time, Eliza began to simulate the character of a raw Irish girl in accent, brogue, and manner. Then she arose and danced an Irish jig, accompanying herself with the air suited to that dance, "Tral la la, tral la la;" at the same time she was costumed in the style of her young days, more than fifty-five years ago. Thus she advanced to the opposite side and returned; rested while talking, then repeated the dance. In this way she performed most of the night. When she had accomplished her feat, the friends on the other side remarked that she had perfectly portrayed the character she assumed; yet she never in her life on earth resembled it.

The principle involved in this manifestation, is, a soul enters within itself and shows the elements it held by inheritance that may never have been externalized, and that the conditions of primogeniture may exist in an individual and be concealed by education and circumstances.

From these examples I conclude, as I am told, that a soul may show itself from any standpoint it may have imbibed from. I see no reason why one may not show himself with horns, hoofs, and tail, as well as a white swan,— which was really done by a lady spirit to Charles H. Foster. It is only masquerading when they have a purpose in so doing. In the very many instances of materializing, matter is utilized to

do the same thing; they may show themselves naturally or in some other character.

As the elements are no impediment to soul-movement, one may act through them as well. Hence, a pigmy may characterize in the bowels of the earth, in a coal-mine, or elsewhere, as well. That there are gnomes, for the time, there can be no doubt, — poor, dark, uncultured souls, that never have known anything beyond their location and avocation. If they die, or are killed, they are bound to those conditions for some time; as much as a scientist would be to his calling.

I know of two old spirits who have traveled and explored clear through this earth, and under the sea, taking weeks in doing it. These must have been spirits in the earth for the time being. I have never had any experience with haunted places, ghosts, and the like; but I have heard it asked: "Why should an apparition show itself and the victim, or person against whom an offense had been committed, at the same time?"

This should be a simple thing to understand, when it is seen that a spirit can present any picture; and any event of life may be as easily mirrored to a seer as themselves. When considered as a psychological effect produced on the mind of another, the phenomenon is easily comprehended.

This phase of picturing memory and conditions is daily given to some mediums, who convey the result to those for whom it is intended. As it is a phase not well understood, and its effects are too often taken for spirit realities, greatly misleading investi-

gators, I deem it of sufficient interest to illustrate. I give the following example to show what an erroneous conclusion a seer may reach concerning things presented.

I visited a mediums' conference in San Francisco, where each one gave to the audience, as the spirit moved, to see or hear. As I wished to see and not be seen, having no desire to be noticed by spirits, I took a seat away from the main part of the assembly, at one side, in a corner by myself. When the conference was nearly over, a lady turned to me and said, "A spirit stands beside you," and motioned me to come near her. The seeress was a total stranger to me, Mrs. H. F. M. Brown. Taking my chair with me, I approached her. She described a physical peculiarity of the spirit. I could not mistake the identity, but, like others, I thoughtlessly asked for the name. This was a silly thing of me, for the name I was steadily thinking of. The spirit would not give the name, but showed her — "*Maine*." This was far better, and clearly fixed the identity, Maine being his place of nativity. I had not given it a thought. Thus he refused to repeat my thoughts.

Then she said, "I see Lucy;" then, "I see John." I remarked, "But they are not dead." "Oh, I sometimes see the living," she replied. She then remarked, that she supposed the spirit belonged to a large commercial city, for he showed her shipping and other signs of commerce.

Here was a medley and a confusion that most persons would have rejected as incorrect, and the seeress would have got but little credit. But I preferred to

set her right, and to satisfy her that it meant something. I said, "It is a little misunderstood. Maine is the birthplace of the spirit present; but the shipping and commerce belongs to John; he is a mariner, and has been familiar with large maritime ports all his life." She was pleased, and said, "Perhaps that's what it means."

But the query to answer is, Did she see "Lucy" and "John;" were they present? My brother and his child, as I had seen them five years before, and at the time of this interview, as now, residing in Brazil? No; they were not present in any form. The whole thing was a picture, presented by the one spirit present who knew those things connected with me; and perhaps was prompted to give it by my mother, who would like to give such a reminder of friends. I since asked of the spirit in regard to the circumstances, and he told me it was his presentation. Further, he is an adept in giving those mirages.

Thus, a good seer may not interpret what is presented; a semblance may be taken for a reality, and credit not be given for what they do see, by those who receive the same.

This phase of picturing is common in spirit-life. Spirits take up these records, and show them with remarkable clearness sometimes; yet it is seldom taken into account by investigators that they are only presentations, and not realities.

When a spirit presents something that he had no concern with in life, to parties whom he never saw while on earth, certainly, I see no obstacle in the way

of a spirit showing the surroundings, accompaniments, and all persons whom they may have been associated with in the unhappy events that trouble them. When these facts are known, there will be no mystery in it.

It is interesting to know that such ways and means are resorted to as one of the phases of spirits externalizing, and it is a grand idea even to contemplate that spirits have such power over matter, and can control so many ways of its expression.

In these illustrations of spirit manifestations, I have only shown the action from the supernal or occult side of life. There remains another form that is not by any means understood, and gives occasion for various theories on the character of spirit-phases. It is this: Occasionally, accounts are given of beings seen in small fantastic forms, figures, miniature-like appearances, &c. By some, a very different construction is put on these appearances than what they should bear. As I have seen a query, asking for an explanation, I give this example, and the facts associated therewith, as it will convey some light on this phase of manifestation.

In the year 1875, my own spirit practiced the exercise of leaving the earthly, taking spirit-form, and moving among assemblies of disembodied spirits. This spirit-form was noticeably small, being not more than two and a half feet high, but of firm, well-built proportions, even to costume and shape, with nothing vaporous, nubilous, or ethereal about it, but simply a miniature figure of myself. The contrast with the earthly form, which is five feet

seven inches high, weight one hundred and seventy-five avoirdupois, would make this difference very apparent. Yet this miniature being was very active, and exercised intelligence of the strongest kind, in will and individuality. It seemed to me more active than when in the earthly form. It would comment on, even ridicule, things associated with myself sitting in the chair.

Here, my soul was actuating a spirit-being, and showing me in two forms with the one intelligence, for I could hold no thought outside of this little being, only what was a reflex action from it. I knew it was myself and held my life, while the form in the chair was of earth. This was witnessed by hundreds of spirits, time after time.

Of this manifestation I have given a more detailed account in "The Laws of Being," section on "Duality."

This explains, to some extent, the accounts given of dwarfs, pigmies, and deformed shapes of spirit-things; gnomes, "Little-Hammers," and other active, expressive beings.

There is no doubt of these being spirits in reality. Rest assured, they are souls that take that form, because they can do so with far better effect.

The principal law that acts in these operations is that which enables the spirits to condense the spirit-matter to a focus, and so concentrate its form, so that it can be more clearly seen.

It is well known that the spirit, in itself, when seen, is a mere point of light from which evolve

the shapes that are seen; the more expansive, the more transparent they are.

This can be very readily understood by an illustration. If a piece of India-rubber, say one half inch square, is soft and pliable, it can be distended several feet, and become thin and transparent, but as soon as the tension is released it will contract. Just so pliable is the substance called spirit-element, or matter, and it is used in about the same way.

It is quite essential to know this operation, in order that mediums may understand the many ways spirits resort to for an effect.

It is supposed by investigators, and those who get messages, that a medium should understand the meaning and interpret the clear application of what they see; whereas, they are only given them to transmit, for the recipient to understand and to interpret for himself.

Such are the ways and means of spirit-expression from the esoteric to the external. I have not touched on any of the many phases that are commonly known to exist; these speak for themselves, and are handled by abler pens. I purpose only to treat of the occult-form, or that which is behind the veil.

Section IX.

THE IMMEDIATE ACTION AFTER DEATH. SHOWING SPIRIT CONDITIONS.

The first essential of being is to know of self. The next most important thing is to know of the immediate condition after the demise of the body. To know what relation one state has with another, should be of interest to all.

There is no subject that humanity should desire more to know of than that relating to the conditions immediately following the decease of external life — called *death*. At the same time, there is none so little known, and so much disregarded by all except spiritualists, who in some directions take notice of this state; but even they have not very correct ideas in regard to it in all respects. All other classes and sects seem to have made the greatest efforts to remove to some great distance the soul from its late scenes and sphere of action, and to locate it in some imaginary place of bliss or torment.

It does seem inconceivably strange how such a constructed theory ever obtained a hold on intelligent minds, without any proof to sustain it — a theory that rests entirely on the imagination. Here let me say, that the reader will be disappointed if he expects to find in these pages an account of some fixed abiding-place — a heaven or hell. I shall not

carry him to any remote sphere, but remain just in that of earth, and show, so far as I am able, the mind's action in that state.

It is of the least moment to us to know what is in the far distance, or what place will be our home some thousands of years from now; but, one sphere at a time; let one grade after another take care of itself. It is the present state that makes the next, and is a prototype of what it will be. Build in this one for the next.

Spiritualism truly teaches that the character and mentality remain the same in the sphere of life that succeeds the present. But nowhere have I seen it shown, exactly, what the results or conditions are immediately at the separation of body and soul — the most momentous time of our being. By this "exactly" I mean to say, that most statements on this theme are intended to measure all by the same rule. All are not alike in the conditions of life; so all do not experience the same results at death. What each individual experiences is peculiar to that individual soul. Thus, by showing a variety of these experiences, a good estimate can be formed of the whole.

Although these examples may, some of them, appear strangely at variance with popular ideas and teachings on this state, they are, nevertheless, well proved to be true. They were shown to me in courts, or assemblies, of superior spirits, who could see their truthfulness; and were even shown for this express purpose of informing me of realities. Hence, what I state is not the obscure utterance of

one individual spirit. Further, my own knowledge of these characters while on earth, and subsequent experiences with them from the other side, substantiate the truth of these statements.

It is commonly assumed, and extensively taught, that our friends continue to take cognizance of us, and are familiar with what concerns us, after they have left for the other shore. This is not generally so, although there are some instances of such action. Whether so or not, depends wholly on conditions between the individuals — the attractive or repellent forces existing between them. After the body is laid in the bosom of mother earth, the soul may remain in total darkness of all those with whom it was connected on earth, and never approach them; while some others may keep a close watch on those they have an interest in.

In order to understand these spirit-states, the prior history on earth of the spirits should be understood. Hence, occasionally I must introduce the reader to the externalities of their lives, or what they were when in this world.

In the year 1839 a connection of mine died. He had been a man of some ability; but sociability in business led him to drink, and he became an habitual drunkard. Where such a state exists, there must be distress, discord, and all kinds of unhappy conditions in a family. In his it was especially so; and they soon came to want and destitution — were virtually turned out of doors for nonpayment of rent. Then his wife sought a home for herself and small children, and left him. A few months later she sued

for and obtained a divorce, and thus freed herself of him. After this, he entirely abandoned himself to drink, which soon told on his constitution, and a year later he died in a mariner's hospital.

When he had been in spirit thirty-six years, at the request of his wife he made his presence known to those assembled in my room, and I was enabled to witness their first meeting on the other side. He called frequently after this first visit, and always interested and instructed us in some new light regarding the life beyond, that was marvelous to learn.

He told the conditions and incidents of his spiritual life and belongings with remarkable vividness, and showed the blending of the spiritual with the external in an unusual clear manner; at the same time illustrating the presence of some superior law and overruling power which guides and directs all things.

He stated that as soon as his body was buried, a spirit led him to a ship, and told him he could go to sea and learn his profession. He immediately accompanied the ship, and had continued going to sea all the years he had been in spirit-life. From one vessel to some other he would change, and in this way passed several times round the world, visiting all the ports of the several oceans. He related many of the incidents he had experienced with sailors and officers on these various vessels. Never had he deviated from his line of occupation but once, when he was informed that one of his ancestors — the oldest, or the last — was dead, and he was wanted

to attend the burial. Of this ceremony he gave a minute relation; in which he stated that all the family of the spirits attended as pall-bearers. Never, in all these years, had he approached, or heard from, his wife or children, although going in and out of the port where some of them were. Everything in regard to them was to him as silent as the grave.

When he had been in spirit thirty-three years, he, being then on a vessel in the Pacific ocean, received this notice from the infinite source of intelligence: "You are called to be present at the death of the mortal form of your wife,"—naming the place. He did not hesitate a moment, but took a direct course for a city he had visited a number of times.

Arriving in her presence, he could not see that the earthly life of his wife was near its end, as she was moving about the room; and he concluded that he would wait and watch the progress of events. But shortly the woman had a spasmodic attack of her disease, lay down, and died in half an hour. Even to him it seemed surprisingly quick. No other spirit, that he could see, was present. He remained by the family and watched the whole proceedings. When the family came together at the table, he analyzed the group to note the existing ties among them. He gave every detail of what transpired during the preparations for the funeral.

To obtain additional proof that he was present at the exit of his wife, I questioned to know of things connected with it. In reply, he gave the exact arrangement of the room, doors, windows, and furniture; the parties present, and their movements; the

coming and going; the passing of money to buy crape; the dressing. Nothing was omitted. But the great ecstasy of his delight among the family were two little girls, whom he wanted to fondle and hug. He minutely described their dress and adornments; how pretty they looked, and how they had filled his soul with delight, without knowing whose they were. When told they were his grandchildren, he was speechless with amazement, and could hardly credit that it was so, since he had not discovered the relationship at the time.

He was so exact in detailing the appearance of these children, in white dresses and black ribbons, that the wife, who, as a spirit, was present, thought it not likely to be correct; but, as I was present and assisted them, I could certify to his statement being true in all its details.

When it came to the funeral exercises, the greatest surprise to him was the elaborate, showy coffin. His wonder was, to know what was to be done with such an elegant piece of furniture — as he styled it. He concluded it was to be set up on some shelf to be looked at. He compared its dazzling silver decorations to the rough boards in which his body was incased. Waiting for the ceremony to be gone through with, he would not stop in the room to listen to the long sermon, but promenaded outside of the house. When the procession started, he took up his position as pall-bearer, and traveled beside the hearse. As he was the only spirit present, he could have gone in a carriage, but he preferred to act as escort to the body. At the grave he was greatly surprised and

disappointed to see the coffin put in the ground. He thought it a wasteful extravagance to bury such a showy piece of furniture. When it was covered he immediately left. Thus, this spirit showed us with what vividness one may take in all the externalities of life. At the same time it shows what an over-ruling power there is, that guides and directs all things. To this spirit there was, in all that he related, a very special purpose carried out.

Of the woman, his wife, — where was she? What was her consciousness?

She had been a sufferer for years with spasmodic attacks of cancer, but went about, and was actively engaged in her room to within a few minutes of her death. At the last hour she passed out in great agony and in total unconsciousness of spirit, like one in a cataleptic state. The effect of this was, that she was dead to every thing until the time of the funeral, when semi-consciousness returned, and she could see the adornments of the body and what surrounded it. Myself being the only one present she recognized, sensed, or could see, she caused me tangibly to feel her presence. The weakness of spirit was so great that she could not revive, and so soon as the body was buried, she subsided into the previous unconsciousness. For two and a half years she thus remained; while through me came her returning strength and consciousness, and in my presence her meeting and reunion with all her connections that had preceded her to spirit-life.

One of her ancestors most interested in her had been informed at the time of her death of the same,

by the same force of intelligence, the voice that speaks in space, but waited for her calling when she desired to see him. The same it had been with the man who had been her husband, and others; none of them sought her until she called for, and desired to see them.

This I believe is the law: that, when there is an earnest desire of the soul, it will be heard and answered; but if there is no desire, they will remain silent to each other. Further, if a soul is not in a state to see or receive another, it will not do it, because there can be no force. For soul is the most impenetrable of all universal things.

I had a striking example shown me that all souls do not take cognizance of things of earth, nor even move in spirit-life at death, but remain dead, as it were, in spirit for some length of time.

One, whom I was intimately acquainted with, had been dead fifteen years, and during that time had been almost continually in a torpid state. He informed me, in the presence of those who could see its reality, that he never left the location of the place where he was buried. When first emerging from his state of torpor, he was so unhappy that he soon returned to rest in his grave. He never in these years knew one incident relating to his affairs, his wife, or his children; nor had he been at any time in their presence, but was ignorant of everything concerning them. I was much interested in this man's condition, and many things concerning him I heard and saw. There was a cause for this

state of silence, but it is not essential to the facts to give it here.

That vastly many souls do not enter immediately a state of spiritual existence is true. There are spirits that seem, as it were, obliterated, so little of them being left that they are hardly recognizable as human souls. Yet there is a spark remaining; there is a soul-principle which comes to itself, even if ages go by, before the time is reached to fix itself in spirit. The principle is, there is an innermost of their being, the soul, and if it is obscured with the conditions of earth, it will for a period remain silent and inactive, but in time, as conditions that affect them change, they will externalize. Thus it depends on the fitness in the mental, moral, and spiritual state of the soul at the time of death, or exit from the form, what its manifestations and movements will be. That there is another side to this state of being is equally true. Some may take an active part in the externalities of life, and even not be very fine in spirit qualities, perhaps quite inferior. In fact, those are spirits of much inferiority who manifest and externalize, as the following examples will show.

In the year 1867, a man I was well acquainted with died. He was rich in valuable real estate, owning hundreds of city lots. Being a man of shrewd business calculation, he arranged his affairs in a good business, as well as legal, shape, to his liking, for the benefit of his family, preparatory to his expected death, as he was passing away with consumption. Eight years after his death he was

very social and familiar among my spirit visitors. Of the many things he had to say, he gave this statement of his doings: — He had never ceased to watch his executor. He could tell every move, every entry made on his books; could dictate to him, move him to his wishes, and converse with him as to a proper management of business. These things seemed to engage the principal part of his attention; and he enjoyed his business transactions, from his side of life, with the reality of the external.

A singular and very remarkable incident, associated with this man, took place while he was familiarly near me, showing spirit-action immediately after death.

The woman he left as his wife, died, and so very suddenly as to shock all who knew her. She was not a woman of any culture, acquirements, or talent, but gross and vulgar in manner, and had nothing to recommend her but the property her husband left. She had married again, and at this time was the wife of another.

I was residing at the time not more than one hundred and sixty yards from, and in a direct line of, her dwelling.

About five or six hours after her death, this spirit, who had been her husband, and had died eight years before, brought her to my rooms, and was earnestly engaged talking with her, questioning her on all their domestic affairs, property, and her stewardship generally. She was much annoyed and somewhat displeased that she was dead to external life, saying, she did not see the necessity for it; that she should

have lived; her time was not run out, &c.; then suddenly left. Then he told us of his plans, saying: "I brought her here to draw strength and externalize from Mrs. K.'s elements. She is fresh and strong now, and thinks herself all right; but just so soon as that body is laid in the ground, she will waken and lose herself. I know that very well. She thinks she will tie on to me and be, as of old, in my company, but she is greatly mistaken; I shall not notice her, nor will she be anything to me henceforth. She is not attractive to me. I only wish to find out what statement she makes of the general things I have an interest in."

Shortly, the woman was back with us. Thus she made trips between her house and my own several times through the day. When night came, what a scene I was made acquainted with! By some strange taste, her house was illuminated; from every door, window, and obscure corner rayed forth a glaring light. I noticed this from the street as I passed it, and questioned its good taste.

I was no sooner in my room than these spirits were by me. The woman was in a rage of anger that her house was so grandly illumined, and said, "It seems they are trying to put me in hell as quick as possible. The house is too hot for me to stop in. I had shut off the gas for the summer, and it has been put on for this occasion. Lights are even put where I never had them, that I may be burned out while my body lies in the house."

She also said much else, concerning the doings around that house, that did not convey a soothing

solace to her feelings, nor peace to her soul. This closed her visits for a time. I heard no more of her from this night before her burial, until some months later. When I did hear from her, she was in an uneasy, disturbed, incoherent state of mind.

Some time later, when an assembly of spirits was present, and her first husband among them, she came. She was then as delirious as possible, frantic with jealousy of the man she had left with her family, and made every wild and unreasonable accusation against him. Her state of mentality was wretched, and she was more like a maniac in her wild ideas and expressions. Although her first husband was present, she took no notice of him, and did not seem to realize the fact. Neither did he seem to care for her, but witnessed this state of dementa with a kind of contempt. All he said was, she might enjoy herself without his interference.

I several times subsequently heard of her, but she remained in the same delirious, irrational state.

The principal cause of this woman's troubled condition was, that her family had become dismembered. A wrangling discord set in among them, and they became at enmity with each other. All this she sensed without an actual knowledge of the reality. This, coupled with her own want of accord with her changed state, forced her into inharmony with her spirit conditions. Thus, an unhappy and reflex action from earthly conditions made her wild.

It is not, however, uncommon for spirits to be in this state. I have had experiences with others, some even more perturbed than she. It shows itself,

for a time, in a want of fixedness in location, an inability to enter the conditions of the spiritual, coupled with earthly memories of unhappiness. They are earth-bound souls for a time. I have stated, in "The Laws of Being," that dementa is absolutely a state of inharmonious spirit-mentality. This cannot be denied when it is exhibited the same in a disembodied state, where there is no brain-matter to induce it.

By this it is seen with what vividness one may take on the realities of life, meet for a time as old friends, and become as strangers when it is found there exists no inward attraction for each other. It is often set forth in spiritualism that there is a reunion, or mating, on the other side of life. This wholly depends on the depth of the inward requirements and attractions of the souls interested. Very few take the companionship with one they have been associated with as mates on earth; but instances do occur of such requirements and continued mating. I was made familiar with one very remarkable instance, which, from its peculiarities and singularities, is worthy of notice.

Fifty years ago there lived in the south of France a young married couple lovingly united. The wife seemed to have a quick, impulsive temper. The man a tease, to aggravate and make her show her vim. In these skirmishes she once drew her stiletto and punched him in the chest, and made a wound; but it was not serious, and soon healed. At another tormenting spat she drew her scissors, and said she would kill him, and not fool about it as she did before.

At this her husband became angry, and said, as his life was in danger from her temper, it was best to keep out of harm's way. So he took his departure from her. She had an infant at this time two or three months old. Her father was much angered at her for this proceeding, reprimanded her severely for it, and told her the best thing she could do would be to enter some convent, hide her disgrace, atone for her sin, and cure her temper; and he would take care of the child and make it his heir. As he was wealthy, and able to do well by the child, she took him at his suggestion, and, to evade his censure, entered a convent of the Ursuline order.

The regulations of these institutions are three years novitiate, or probation. At any time before the final vows, novitiates can withdraw if they so desire. When she had nearly passed the probational time, her husband wanted to see her, to induce her to relinquish her design. So he called for that purpose. However, he was only allowed to see the Superior, who told him it was useless to attempt to influence her to go back on the step taken. He earnestly pleaded to see his wife. The Superior informed him he could not, as she was in retreat for her final vows; and he was thus turned away, broken in spirit and hope, to plod life's dreary path alone. He afterward became careless and indifferent of himself, with no desire only for the time being.

It is also the custom of this order, when a new sister has completed her vows, and it is wished to isolate her from old memories, and the vicinity of

old associations, to send her to some far-distant new mission, — as they call it. So, in a few weeks, this one was sent to America, never more to see any one she had before known, and was the same as dead and buried to all interested in her.

It was here I became acquainted with her as my teacher in the Ursuline Convent in New Orleans. I ever remember her with sincere affection. She was a small, lively, cheerful body, not over-rigid, kind and easy with her class. While I was her pupil, she received tidings of the death of some near connection. I only saw her grief, but knew not for whom it was. After this, knowledge came to me of her from the spirit side of life, and I was informed it was her husband for whom she mourned.

It is in this husband that the sequel and the interest centres. Losing spirit and ambition in life, he neglected himself, and not many years after the separation from his wife he died. Immediately he was told by the superior voice in space — which I have before mentioned — that his wife was in America, and he might find her. This was a notice for him to do so; but at what place in America she was located, he was not informed. He therefore began in the Canadas, and went through every institution of the order there, and then through the United States, inspecting every one, until he came to the last and final one, in which he found her.

Having succeeded in his search, he was content to wait developments. For this he took up his abiding-place within the institution, watching its workings, and developing conditions he desired surrounding

her. More than a year was occupied in this way before he accomplished his desires, when he appeared to her in her chamber.

From time to time he would do this, and it became a great trouble to her. Putting the construction on it that he must be restless, and needed prayers, she redoubled her devotions in his behalf for the mitigation of purgatorial torments. From this he took the cue to mimic her useless prayers. After a time she besought him not to trouble her, as it compelled her to pray so hard, and to give penance in his behalf to such an extent that she became exhausted and distressed in consequence. Then he told her he would not trouble her, as he did not need her prayers; but he would break her vows, and take her from the order.

Not a great length of time after, she was attacked with an acute malady of the viscera, causing spasms and unconsciousness. For a time she was thought to be dead; but she soon after revived, and told the Superior of her interview with her husband, and that he was determined to compel her to break her vows and take her departure from the convent.

I should judge, by the extent and impressiveness of the communication, that the spirit controlled the woman while she was in an unconscious state. The Superior herself told me of this part of the transaction. The impression it made on her was painful and annoying, and she looked upon her statements as the ravings of a disordered mind. Immediately after, there was a return of spasms, in which she died.

Thus released from the form, she was immediately

cared for by her spirit-husband, and they became inseparably united. They were as twin souls; the being of one was dependent on that of the other. She had been in spirit more than thirty years when she made these repeated calls on me, and gave me one whole day's visit; and, at this time, her Oscar was an indispensable attendant, and constantly exhibited all the anxiety of a young lover for his *Marié*. It was *Oscar* and *Marié*, in dearest bonds of union, love, and progress.

What thoughts will suggest themselves from such an example as this, it is best to let the reader judge for himself. Was it a supernatural intervention, to show that they could not transgress a natural law? Who can tell? After parting in anger, and after the taking of sacred orders and vows of marriage to Christ and his Church, these vows were set aside by divine law, and the natural obligation that had been assumed had to be satisfied. From such examples it can be judged whether there is not some interior power of soul-law that governs the conditions of mating in spirit-life. More on this subject will be shown as we advance. From this we will change our subject to other moods and conditions immediately attending the transfer from earth to spirit.

On November 4, 1875, the steamship Pacific was sunk, forty miles off Cape Flattery. At the time, I was residing in the city she had taken her freight of merchandise and passengers from, and the officers and crew, and many passengers, were well known by the residents of the place. On Sunday, at two

P. M., her loss, with all of her two hundred passengers, was telegraphed, and notices put up of the same, causing great commotion and feeling among the citizens.

In the evening, I being alone in a passive mood, and having no special thought of the calamity, a spirit began to talk to me very finely, with pure, spiritual expression, and alluding to the lost ship, said: "I am not accountable for the loss, and the sending all those souls into eternity unwarned. There lies that great vessel on the bottom of the sea, that I commanded, lost in such a pitiful way, and all those lives have passed from earth without warning, carrying anguish to many homes. I am not responsible; I know not how it came about."

At the time this was being said, a picture was presented to me of the ship, lying on the bottom of the ocean, resting on one side. I asked no questions.

Two months later, January 12, 1876, a band of spirits was by me, — one of the number being Theodore Parker, — when a stranger came into our midst, announcing himself as Captain Howell, of the lost "Pacific."

To well understand what here follows, it should be stated of Captain Howell, that he had been a cadet at West Point; a man of experience, travel, and acquaintance with the ways of the world.

For the entertainment of this circle of spirits he entered into a familiar, social recital of things then occupying public attention in this mundane sphere of ours. He related the incident of his forty-eight hours' floating on the raft, or float, with another

man, until he lost consciousness. This man on the float with him was picked up as one of the only two survivors found, to tell the tale of her going down. By this rescued man's account of the time the Captain died, he could have been dead but a few hours when he first came near me and communicated.

Immediately, when he found himself in spirit, his first impulse was to start for his ship and discover, if possible, the cause and extent of her condition. He inspected every timber and plank in her; found her rotten and honey-combed from the *teredo;* that she was not fit to float, and it was questionable how the passage would have terminated had she not been run into. Of her unseaworthiness he was vehemently expressive, condemning the inspectors, and the imposition practiced in giving certificates.

He then gave a review of his own history, his connection with Jefferson Davis, and his antipathy to him. Gliding into spiritualism, he said he gave it some attention, and was favorable to it. From this theme he passed to Woodhullism and its practices among the traveling public. This led to the Beecher and Tilton discussion, and he gave a vivid account of its effects upon the public mind. At the same time, several other themes of less public interest were touched upon. These subjects then engrossed public attention.

During this entertainment, which lasted all night, about nine hours, the circle clustered around him, seated at the foot of my bed. Theodore Parker was chairman, or leader. Every few minutes he, or some one of them, would ask a question, as they

wished more particular information on points that were being discussed. The interest in what was said was to all most absorbing.

Towards morning Cenis came, saying, "Something is attracting great attention here." Parker replied, "Yes; we have a new arrival from earth, of much interest. We have had a feast of an entertainment." Then, addressing the Captain, he said: "We are always happy to greet new-comers, Captain, and well-informed minds especially, and we thank you for the information you have conveyed to us from the external world."

Then, addressing me, he said: "There, Mrs. K., you see how we receive information from the outside world. These arrivals from earth are like passengers of travel, bringing news from fatherland."

I have given this extended detail, showing this manner of intercommunion, as it is illustrative of the reality of social gatherings, and the way information is transmitted among spirits. To me, it was exceedingly entertaining: not for the subjects discussed, for these I knew of, but as showing these phases of spirit-life, and the intimate blending of the interests of the two worlds, one merging into the other. We will now consider the more immediate condition of the spirit at the time of death, and what its sensibilities and requirements are.

In the spring of 1877 I had as near neighbors an Irish family. The man was a great sufferer, dying with complicated maladies. They were rigid Roman Catholics, and he had all the ceremonies of

his church administered, and died while their prayers were being said. When dead, his wife came for me to render some aid in preparing the corpse. Not thinking of my susceptibility of spirit-conditions, I went to work earnestly. I washed the face, then the hands, and, while so doing, the spirit-hands of the corpse closed on mine with a grip so forcible, that I looked to see if the corpse had not done it. Immediately I was filled with the whole sensation of the conditions of that body; they went into me like electricity, and I became deathly sick, even to vomiting.

Six weeks later, I was sitting alone in my room, when a small black cross was shown me, and some spirit began talking, saying, "That is of no use to me now. I am free of such symbols. I use it to show myself as one risen from the dead." Other remarks were made, of no importance to repeat now.

A couple of weeks after this call, this same black cross was before me. The spirit wanted a message given to his wife, advising her of what would be to her interest to do, and not to do, in regard to a change of location.

I could not attempt to convey his wishes to her. Her great bigotry to church-doctrines, and general ignorance, forbade it. If I had broached such a theme, she would have shut the door on me, and told me it was the work of the devil, and she wanted none of his imps near her. Perhaps she would have done worse. Such, at least, would have been my reception with any message from her husband; so she was none the wiser for his making known his presence to me.

The following manifestation from one I had known, and connected in a family I was associated with, gives much the same idea of a spirit's interest in surroundings. After an absence of some time, I returned to the place where they resided in the autumn of 1877, while the eldest member, and husband to the mother of the family, was dying. Immediately after, I was told of his death, without my having seen him, and requested to attend his funeral. I started to do so, but was too late; it had gone when I reached the house, so I waited until the family returned. The family was a numerous one, consisting of the wife, her eight grown children, and two grandchildren. Very soon this whole family sat down to the table for dinner, and I with them. My special attention, however, was given to the infant, seven months old, which I held in my lap. While they were thus engaged eating, a spirit was saying to me, "I'm satisfied, I'm satisfied." I did not intend to converse with it, so, to distract my attention, I gave more notice to the infant I held, when the spirit said, very clearly, "Little darling!"

Then I asked how he found himself, and how he was suited with the change. He answered: "I'm satisfied, but very weak. I am so pleased to see you all seated around that table at a meal. I only wish to thank them for their attention to me, and what has been done for me. I have not moved any. I must rest to gain strength. I'm satisfied."

Thus, a spirit, returning with them from his own burial, could express these thoughts and wishes, but they were not informed of it. If I had intimated to

that assembled family such a thing, it would have filled them with horror at me, and been a gross offense to them. They would have felt like showering on me the table-ware, of leaving their meal unfinished, or of doing something worse; so I remained silent, and they continued in ignorance of what had occurred. I afterwards was informed that the last recognition and words this man spoke on earth was, to notice the infant I was holding, and to say, "Little darling!"

I have given these examples to show how near and how readily spirits may take on conditions of the external, and how free they are to communicate. Yet, never is such a thing thought of by those they leave. Immediately, when the breath leaves the body, it is carried out; all approach is forbidden by a fear of committing sacrilege against the dead, and it is believed they are gone beyond accessibility, to some distant heaven or hell.

Theology has educated the world to look with horror on any such approach or accessibility, and both those that leave and those that remain are made to feel the distance. In fact, every move is made with that view. It is the unrelenting policy of the Church to forbid all knowledge of disembodied man.

As it may be of interest to know something of the conditions to be observed before burial, I give here these general rules, apparently common to all. They have been shown me so often, that I take them to form the invariable law.

A few hours after the breath leaves the body the mentality and consciousness recovers; at least, until

the body is buried, there will be more or less activity of the spirit. No body is buried, without the soul that has vacated it seeing and knowing something of its condition and manner of disposal. When it is disposed of, or buried, the connection is lost. Then, some may take a rest of a considerable length of time in silence. Others may not be able to establish their balance in spirit immediately. Others may become erratic. Various other conditions supervene, some one way, some another. Before burial is the most favorable time to commune and bring that soul out, or ascertain its wishes if desired, provided a fair medium is accessible. If a seance can be held, it will be beneficial to the spirit.

As little candle-light as possible, at any time near a corpse, is best; quiet and darkness are soothing and reviving.

In this section I have shown what a diversity of conditions there are. The way of one is not the way of another. Each is a law unto himself of his own movements. This same law they act by through time. Do not expect to gauge one by another's movements. The spirit-land is as heterogeneous in the diversity of the character of its inhabitants as is the earth.

Section X.

MAN'S ACCOUNTABILITY FOR TRANSGRESSION. — LAW OF RETRIBUTIVE JUSTICE.

Perhaps there is no subject, condition, or state of interest in which humanity is concerned, of more importance to know, at the same time one that is more diversely treated in theory, than the law of future rewards and punishments.

It would be a colossal task to enter into a recital of all the ideas that have been presented on the subject, and one person cannot possibly know all these various theories, from the doctrine of a never-ending, burning, brimstone hell, — so familiar to orthodox Christians, — in which poor souls are pitchforked forever, to that of the optimist, who rushes as far the other way, and teaches that all that is, is right, that there is no such thing as sin, that evil is but undeveloped good, and that man is not accountable for transgression, for it is only the idiosyncrasy of his nature, his inheritance, and an element that impels him, and dictates his actions.

Of these two extremes, the first — in relation to a burning hell, so long held as a terror to the ungodly by Christian theology — is no longer worthy of consideration by an intelligent mind. Spiritualism has put its fires out, and blown the ashes to the winds. It has conclusively proved that no such

location exists. Hence, it has passed its time of life, and may be classed with the obsolete ideas of the dark ages.

Optimism, however, is more insidious, as it is taught by a class of minds calling themselves *liberals*, and by some spiritualists, and is calculated to work the greatest evil to those who rely on it to shield them from the consequences of wrong-doing. It is questionable whether humanity is not benefited more by restraint from fear of future torments than it would be by a perfect freedom to act out every impulse of its nature, satisfying every desire, without respect to any future accountability.

It is to be regretted that the doctrine of "whatever is, is right," has found advocates and teachers in the new dispensation. Nevertheless, it is so, and verifies the statement that I have already made, that some teach from their individual ideas, without knowing the truth of spirit-conditions.

What relation of truth Optimism has to matter, elements, or the order of things in the universe, that is adapted to produce the most good, or what bearings it may have on worlds in space, it is not for me, or others, to say, as we cannot know the law that moves all things. But in its application to soul — the constituent principle of intelligence — it has no place. Soul is not governed by any law outside of itself. It is transcendent in action, as well as most potential. It is because of the existence of superficial spiritualism that this esoteric nature of being is not understood, and, to a great extent, not even recognized.

Why, it may be queried, is this so? For the reason that the majority are not students, searchers, or thinkers, in reality. They are merely surface-swimmers, who devote themselves to catching the small insects that float along, with which to gratify their appetites; and, like the cuttle-fish, these superficials darken the transparent waters with their inky emissions, blinding those who float near them. It matters not that some of these are mediums; their positive, preconceived ideas will darken the surrounding waters with their element, and what they give will be of the same hue and kind.

This section will show: —

That there is a principle in man, indescribably and fearfully made in expression and action.

That there is an overruling Power that demands an accounting for all that is done by man.

That every talent given to man is to be accounted for by him.

That man will pass in review of judgment for every act and transgression.

That a crushing state of mental torture may, and does, overshadow some spirits.

That no vicarious atonement will be efficacious in spheres beyond, but that every soul must atone for itself, and work out its own salvation.

And yet I might, like others, wish to conceal this dark revelation of spirit-life. But why should I? The object of these pages is to show facts, — man's accountability to man, and the law of retributive justice. To do this, absolute facts must be given.

It has been my experience to be made acquainted

with the conditions in spirit of those I knew when they were on earth. The spirit sequel to these lives on earth has been furnished me from the other side of life, and thus I have been shown, in an unmistakable manner by their own expressions and statements, the conditions and requirements they there became subject to.

If the reader will but bear in mind that the knowledge here imparted was given by disembodied souls, conscious both physically and spiritually; that they came before me as before a tribunal, to render an account of their condition; with the view and purpose of lifting the veil of the esoteric phase of life,— then will it be understood that my mind had no part nor parcel in the conditions portrayed. This will be self-evident from the history and the unexpected information received.

I must here premise by saying, that while this exhibit is most unusual and strange to read of, the manner of its being given was a most surprising manifestation. Even the band of spirits before whom this externalizing took place, stated it to be the most unusual, even marvelous, series of manifestations they had ever known to come before one on the earth-side of life, in a perfectly normal state; one before whom spirits had to be reviewed to their innermost being, as before a confessor, in order that they might reach higher conditions.

To have the thread of understanding continuous, as well as clearly comprehensive in its parts to the reader, I take up the history of a family from the earth-plane, and follow it into spirit. In this form,

spirit states will be brought to view, and the tale will tell for itself, without further comment from me. I will merely preface this by saying that the persons I here refer to were my ancestors, of whom I may be supposed to know something.

At the time of the American revolution, 1776, there lived in Boston, Massachusetts, a child named Elizabeth, who could then take observation of the revolutionary incidents of that epoch. At the same time a youth in Virginia, named William, was engaged on the waters of Chesapeake Bay and along the coast. He took to the sea as a profession, and, in time, became master-mariner. Ten or twelve years later, in passages to Boston, he made the acquaintance of the girl Elizabeth, and married her. This couple were the progenitors of the family, and the root from which these incidents of life spring.

At the time of marriage, the husband was master of his ship. In those days, a person filling that office, and who now would be known as captain, was called "master-mariner." His wife accompanied him on voyages to and from Europe, until they had three children, when a home was made in New York city, and there she resided the remainder of her days on earth.

This couple appear to have been comfortably circumstanced and happy, until the husband entered the house one day and saw a man sitting in their apartment, while the woman was engaged making her bed. At this simple incident he took a fit of jealousy, walked out of the house without saying why or wherefore, good-by, or what he should do.

In fact, there and then he deserted wife and children, fully intending so to do, and she never saw him again. After some considerable time had elapsed, he sent word to her that he had taken a ship in Boston, and was going to Liverpool.

It is this deserted wife, the incidents that accompanied her forlorn condition, and the misfortunes put upon her, with their sequence in spirit-life, that we are to follow, and see what results these things have on the next stage of action.

Thus left in ignorance, doubt, suspense, and anxiety, she was for years expecting, hoping, and anticipating the return of her husband from some prolonged voyage. As she had only the house they lived in, something had to be done for the maintenance of the family. To this end she worked in various ways until her children were able to help themselves. The motherly care she thus bestowed was repaid in an unusually unkind and heartless manner.

As these transactions had to be accounted for in spirit, and carried retribution with them, there is no alternative but to give them to my readers as they occurred; for as the one relates to the other, the spirit sequel will not be understood unless the earth-side is known.

The eldest child, Ann, appears to have possessed a violent, bad temper and perverse nature. When a young woman, after being absent from home for some time, she returned, accompanied by a man whom she said she had married, and the two took up their abode in her mother's house. After a time,

a child was born to them — a girl. The husband was a mariner, whose business was along the coast. After a year of care of this family, the mother asked for some compensation from the man. He responded by saying that he had no legal responsibility in the matter, and she could not compel him to pay her anything. She then brought legal action against him for settlement. As the daughter declared on oath, in court, that she was married to him, judgment was against him, and he settled the claim by paying it.

He returned with his wife to the home of her mother, and when again ready to go to sea, he took the young child, put it in the arms of its grandmother, and told her to keep it until his return, and he would pay for its care. His wife was to go with him on the voyage. The result was, the daughter went, and the child remained.

The return, however, never came. The grandmother never afterward heard of him, and she was now deserted by her daughter, as she had been, years before, by her husband.

The rearing and care of this child, deserted by its parents, to be brought up by one who had labored to bring up her own family, with only her own exertions to depend upon, was no small matter of anxiety. However, the child was kindly and most affectionately cared for, until she was thirteen or fourteen years of age. After these many years, as from the lost, the daughter made her appearance, leading by the hand another child, a boy of ten years. The account she gave of herself, was, they

had gone to Virginia, where she remained while the man went to sea and was lost, or disappeared, for she did not hear from him. She had married again, and had this boy who was with her. His father was killed by the bite of a poisonous snake; and now she had made her way back. No one knew the truth of this statement but herself. Her presence was soon perceived, for she set up a demand for the control of the girl they had deserted. A system of petty annoyances was pursued, such as taking the proceeds of her labor, selling her clothing, &c.

Finally, she obtained control of the girl, offered her for sale, and actually sold her to a young man for a few shillings. This man took her out of town. After a time she returned to her grandmother, and reported what had been done. This created some commotion, and considerable inquiry was made by the grandmother to ascertain the truth. When the mother of the girl came to her house, she was told that "she never should again look in her face nor enter her door."

Of the sorrows that pursued this girl in consequence of this episode, I can say nothing here, nor are they essential to be known, as only what the grandmother had to do with concerns these pages. The girl was thoughtless, or ignorant of responsibility; for two or three months later she attended a mariners' ball, where she met a young English sailor, belonging to the navy, who asked her to marry him, on their first meeting and no acquaintance. She accepted, and there and then was married to him by the minister of the mariners' church, and in her ball-attire.

Such a careless, thoughtless act, under the circumstances, would appall most persons to think of doing, especially with a stranger, a sailor that would leave in a few days with his ship, and possibly never again be heard from. When her grandmother was informed of this transaction, she was horrified at her temerity, and could only say: "As she has sown, so shall she reap; as she has made her bed, so shall she lie in it."

The girl at this time was sewing for her livelihood, and continued to do so after her sailor-husband had gone to sea. In time the trials of motherhood were upon her. Having no home or place of shelter for such requirements, she was taken to a lying-in hospital, where she gave birth to a child, a girl. As the young mother lingered very sick, she became quite low, and, perhaps being insufficiently cared for, her state became extremely pitiful. This coming to the hearing of her grandmother, she visited her and had her removed to her own home, to be cared for by herself.

At this kind, humane act, her son William, then a young man, became incensed against his mother, and said, if she were going to take in another child, to be imposed upon as she was with the first, he would leave. To this the old lady replied, she would not turn them out of doors. At this her son did leave. He took his departure from her in this trying hour, left the city, and she never heard of him after, nor the direction he went. This was the third man who took the same track to oblivion, abandoning her to want and difficulty. The young

mother she cared for until well. A few months later, her sailor-husband returned and took his wife and her child to himself, gave up the sea, and made his livelihood on land the remainder of his life. The old lady had yet one child with her, the youngest girl, grown to womanhood.

Now a calamity befell her home; it was destroyed by fire, and she lost all she had but the ground. A law was then in force in New York, forbidding the erection of any wooden buildings within the fire limits. This was within those limits. Hence, she was barred out, and the only thing she could do was to sell the ground. This she did, and the money was put in an institution called "The Widows' Home, or Old Ladies' Shelter," and by so doing she secured a claim on it for maintenance the remainder of her life.

At this providing for herself against want and destitution, her remaining child became incensed, abused her, said she would have nothing more to do with her; and she, too, very soon left, and went south, where she remained until death. The grandchild was the last remaining by her; soon the husband, considering he could do better elsewhere, took his wife and child south. And thus the old lady was left entirely alone.

Not many years after this last departure an accident befell her; she was thrown from the platform of a street-car and badly hurt, from the effects of which she died, with no member of her family near to care for or see her buried.

Here we will let her rest for a time, and follow

the closing years of her eldest child, Ann, as she will be the most observable character in the future life.

This woman, after her return from Virginia, married again, and had one child. Thus she had one child by each of her three husbands. After several years, she left this third husband and went with her son, a young man, to a southern State. This son died at about the age of thirty years, preceding his mother to spirit-life about eighteen years. After this death she became a Methodist, and earnestly subjected herself to all the regulations and discipline of that sect, prayer-meeting and psalm-singing forming her principal occupation. Her sight had always been bad from a malady in infancy that injured the eyes, and as she advanced in years, it grew worse. She became almost blind, yet she could read very large print. Finally, with age, she lost her sight entirely, so that she was obliged to be led by a child when she went to church. She passed her time principally in singing and praying, and was looked upon as a very earnest Christian by the church-members. She lived thirty years after her mother had passed away, and reached an age exceeding that of her mother ten years, when she died.

The object of these pages is to illustrate spiritism, and this cannot be well understood without the external, which precedes the spirit-life and has a reflex action to that sphere; hence these external transactions should be known in order to understandingly follow the spirit. In doing this, it will be shown that there is not a transaction in earth life

that has not to be accounted for, and bears its results in the world beyond.

The sequel to all this history and these parties in spirit-life I will now give in a narration of one of the most extraordinary manifestations that has ever been given to a being on earth. Every incident associated with them was brought to light in assemblies of spirits, probed, and so laid open that nothing remained concealed. I state this that the reader may observe how far-reaching and penetrating spiritism may be.

I have heretofore in these pages mentioned a good trance-medium — "Tom," who favored me with sittings.

In the autumn of 1868, one of these seances was held in my house, myself being alone with the medium, when some strange spirit talked through him in a most peculiar manner. He said he was related to me, and went on to picture his forlorn condition, demented in a foreign land, and cared for in a charitable institution, — so far away from friends and family that no tidings could reach them to tell of his condition; of his many, very many years of incoherent, melancholy existence, and of his dying in old age without its being known who he was. His manner of telling it was with much sadness. To this I replied:

"I have no such relative who passed through that condition, and you must be mistaken in the person." He said:

"You may not think so, yet I am an ancestor of yours; I feel it myself."

Nothing more was said between us.

I never was ready to take all that spirits said, without some evidence of the truth, so this passed out of my memory as one of those vagaries of rambling spirits who come into the elements of mediums, and I never afterward gave it a thought. In fact, I should have forgotten it entirely, had it not been recalled many years after.

This closes the external part of this history; and now we are to enter the spirit conditions. I will speak as though telling of people in this life, yet the reader will understand they are all spirits with whom we have to do, excepting myself.

When the head of the family, Elizabeth Hull, entered spirit-life, she was immediately told by the celestial voice that her husband was yet on earth, and how he was situated. Her son was yet living. The man who left her the child to care for, and had forgotten it, was yet living. She had preceded them all to spirit-life.

Five or six years later her husband died in England. Immediately she took charge of him in spirit; for what purpose will be seen. One after another they all passed over to the other shore. They had never, as friends or relatives, found each other, nor met, excepting as it is here mentioned.

In 1875 all this family of spirits externalized — as they called it — through and by me. The occasion of Elizabeth Hull's first coming into my presence was at the earnest call of the grandchild she had raised, who had been dead nearly three years. This call was most peculiar. It seems that the soul enters within itself, to the exclusion of all else, with

a retroactive will of some former state. This spirit, Lucy, was to me the most noticeable example of this action, as she entered this state several times when she desired, and called for those she had not found. In fact, she seemed to be the resurrectionist, to bring the absent ones to her, and call up all this family.

I will here digress to say, that twice in this way she called for her infant children who died forty years before. But no response came, nor have they been heard from to this time. When these several adults came to her call so readily, what conclusions do the non-discovery of the infants suggest? The fact is its own reply. When the grandmother came, she addressed her as a child, while the childish manner continued for a time. This, then, was the manner of their meeting. The old lady said she knew of her death when it occurred, but did not seek her, waiting until she could receive her, or desired to do so.

From time to time the old lady called, and was quite pleasant; but I observed she never staid long, seemed desirous to leave, and spoke of having the care of some one who required her time. After several calls, she came one day with her charge, while most of these parties were present.

There entered my door an old man, bent forward, leaning on a stick with both hands. He looked at me a moment and said, "I have been in your presence before." "How? where? when?" I asked. Then he related the incident of talking through a young man to me. This did not convince me of his identity, and I wanted something more definite. Then he went on to describe the peculiar pictures

and surroundings of the room in which the seance was held. Even then, I thought he might take these details from my thoughts — pictures of my memory. Seeing that I was incredulous, he gave a detail of incidents occurring in the house after the seance closed. These transactions I had not placed at that special time, but knew they occurred about that date, and he gave such a minute relation of them, in such a way, I could not question the fact that he must have been present.

Here was a train of incidents brought to my recollection that I never expected to hear spoken of. The occasion of this couple's calling as they did, was the presence of their long-absent son. Lucy had sent out her call to him, and he came. Then his parents came to hear his statement. He had no plea to make for his desertion of his mother, so he only gave an account of his subsequent life after leaving her. He had gone out of all reach of intelligence; his destination was Valparaiso, Chili. There he remained, took a wife, had children, learned to talk Spanish fluently, and died some years before this occasion, not a very old man.

He appeared to be of an active, quick, intelligent mind, but not spiritually advanced; hence was on the earth-plane. He made quite an extended visit, it being of a day or more. When he left, I heard no more from him until the close.

The old man only remained while this account was being given, and came not again before me for some months. As the old lady came frequently, and would remain, enjoying the manifestations, he would

call for her as though in need of her presence. As this was often repeated, and she would say, "I must go; William is so dependent I cannot leave him long," it was asked why she was so bound to attend on him? She replied, "He is so helpless that I feel as though I must give him all my attention;" intimating that he was in his dotage.

As he has no further prominent notice in this relation, perhaps it will be as well to anticipate the final disclosures concerning him. He had intentionally deserted his wife and children, gone to England, — like most men he took a woman to live with, — and engaged for several years in some occupation with ships. While thus employed, an accident befell him. He was struck on the head by a ship's spar, made senseless, and so injured that he never fully recovered his mentality, but remained imbecile and in childish dotage the remainder of his days on earth. He was cared for by some institution or parties, and lived to old age. When he died, his wife, who had preceded him to spirit, took charge of him. The condition of imbecility had been so prolonged that it became his normal state, from which he did not recover upon entering spirit-life. Although he had a consciousness of the reality and true basis of things, yet there was no recuperation; he was constantly made to feel that his wife's presence was an indispensable necessity to his existence. Thus he sat constantly to look at her motions. When she was not by him, he whined like a child for its parent. In these thirty-five years he had been in spirit, he had not made an advance move. In this way he was

made to feel his utter helplessness, and dependence on her. This was part of his punishment, and the retributive justice meted out to him. It was, however, only the first installment; others followed.

Soon after, the youngest daughter externalized, and had an explanation and reconciliation with her mother and friends. The eldest daughter remained to be heard from.

Some months had passed since these last-related transactions concerning this family occurred, and I heard nothing from them. Consequently my attention was not engaged with them at the time of which I am about to speak. For a couple of days, when at meals, in eating, some affection troubled my jaw, and seemed to be so persistently growing that I said to a spirit-friend who was by me: "Some trouble seems to be in my jaw. Will you look as I eat, and see what it is?" As soon as I said this, a stranger was perceived to be present, entering my elements, and making his physical condition felt; for he immediately announced his name. This was the opening introduction to surprises in new and strange phases of spirit-life. It was soon perceived he was not alone, as he was conferring with some associate, or companion, in an undertone. Their conversation concerned the medium, and their object was to inspect her capabilities and see who it was. These spirits were moving very slowly, as though feeling their way. After a time he announced who was in company with him. It was his mother, Ann, the eldest child of the couple, who had not heretofore been heard from.

When I was told who it was, I knew what was to follow: a raking over of old scores, like the opening of a boil that it might be cleansed. For various good reasons I felt indignant at what I thought likely to be the proceedings and display of evil doings. So I set up my will, and said: "If my presence is to be a court of justice, I will have my say, and all must be excluded but the parties concerned." To this proposition of mine they objected. "Well," I said, "the spirits have had their way, now I'll have mine, and the proceedings shall not go on until conditions suit me. They will wait my time, at least."

So I went out and busied myself about other matters.

Section XI.

THE CONTINUED SHOWING OF RETRIBUTIVE JUSTICE. — THE ASSEMBLED COURT; JUDGMENT AND SENTENCE.

After I had retired at night, the spirit Ann began whispering to me, saying, She would be easy; she would wait my time with pleasure; she liked me and would stay by me.

Slowly the development followed. She showed a singular want of spirit-force or understanding, and often said she could not see; that she had not seen or known anything in spirit-life. This quite surprised me, as she had been in spirit twelve years. Cenis being present, as he always was on unusual occasions, I asked him how this could be — if it were possible the blindness she had on earth accompanied and affected her in spirit-life. Further, why was she so obtuse? He replied:

"No; it is not that. She is a dark spirit."

"Dark! Do you mean to say it is blind darkness of spirit that prevents her from seeing or understanding things in spirit-life?"

"Yes, I do. There are such dark spirits, and she is of that class," he replied. "We will see how she comes out."

One and another were informed of her presence, and came in, her mother and sister included.

This woman in spirit could not hear one word that was said by these other spirits, only as it passed through me. She was as deaf as she was blind to all these parties. She repeated to me in the most pitiful manner her total want of sight, and said that if God would only permit her to retake form on earth, she would do her duty, take the best care of children, and fill all her obligations to their full requirement. In fact, she seemed to sense that she could rehabit form and be again on earth, do better than she had done, and in this way retrieve herself.

To Cenis I applied for more light. I wanted to know if it were possible for one of such advanced age to re-incarnate? He replied:

"I do not think it is."

As this person was very slow in her movements, and did not enter into communion with those present, her son, who was her escort, externalized, and entered into the spirit of reunion with these relatives.

This young man had the great misfortune, in boyhood, to have a severe fall, by which his jaw was broken. As it was not properly attended to, it grew one-sided, and eating was a painful operation. The misfortune was, probably, the ultimate cause of his early death with consumption. It was this defective reminder of his conditions he had conveyed to the sensation of my organism for several succeeding meals. When he plainly showed himself, a stranger remarked, "What a terrible misfortune you had in the face!" He replied, "Yes; it was torture always for me to eat."

This spirit had no accountability to render to the parties present, nor rectification to make, so he entered into the spirit of the circle and took his place with those composing it. He gave a statement of his association with his mother. When he found her in spirit and in need of help, he rallied to her assistance, and led and aided her in finding what she sought. I understood this to be a beneficent act, not a compulsory one. He represented that they had been told she should come, or make her first step of advance, through one of her descendants, and they had looked entirely in another direction for it; consequently, their approach to me was unexpected. Further, he represented her state as fearfully wearing and tiresome; — that she was picking, picking at every one she could approach, to see if an impression could be made, or if it were the one she was in search of. He had all the observation to make, and transmitted to her all he could ascertain. Such appears to have been the course of procedure for several years.

Gradually, she was developed to hear and understand the expressions of the relatives present. With the superior force of her mother, who entered into the spirit of relating incidents of the past associated with her, she would imbibe the idea and study out her own history. In this way, by piecemeal and in detail, it was completed in substance as follows: — She had never been, according to legal ceremony, married to the man who was responsible for leaving the infant girl to the grandmother. In this she had seriously imposed on and deceived her mother.

When they left they went to Virginia. There the man deserted her, and she heard no more from him. After a while she consorted with the father of the boy, but had no legal binding claim on him. A few years later she returned to her native place, New York, and was married. This husband she left, and him she was now desirous to find or to hear from. Such is a brief account, and all that is necessary to give, bearing a relation with what has been detailed in preceding pages.

A clear explanation and understanding was arrived at by all parties on the points to be cleared up. But this woman remained in total blindness. On one occasion her mother said to her, "Well, Ann, I told you, when last I forbade you my presence, that you should not look on my face again; but I would let you see me now, if you could. When you can look on my face, you shall do so."

When all this had passed, and all had been explained to the relatives, this dark spirit took another course to find some consolation from a higher source. She appealed to her God of theological ideas for light, and looked to him to give her some reprieve. I endeavored to convey to her that she would gradually and slowly gain spirit-sight. Cenis told her of these conditions of a gradual development of progress. Immediately she took him to be God's vicegerent, or the angel Gabriel. She began to pray him to convey her message to God, and to tell him of her penitence and promise of future good conduct; frequently repeating passages of scripture, and praying in the name of

Jesus Christ, her savior. The more we tried to give her an idea of truth, the deeper she sank in Methodist theology and Jesus-Christ ideas. At this, Cenis impulsively and very earnestly said to me: "If she is going into that Bible and Jesus-Christ business, you must handle her, Mrs. K.; I cannot do it. I never can manage that class of people; they are the stupidest of all the human family." Then, turning to the others present, most of whom were, or had been, church-members, he said: "How such an abomination of absurdities could ever have been adopted by any class of people, I cannot understand. I have always thought they had not the common sense of the Indian."

These remarks were so earnestly and forcibly spoken, that every one felt the ludicrous position, and grandmother Elizabeth replied, "Well, it does seem very ridiculous when one sees how it is, and when all its fallacy is found out."

While I was trying to inform Ann that sight would gradually come to her, a superior message, like electric writing from some superior source, came to her hand. "There," said Cenis to her, "you have a message in your hand. Read it." Then Ann began to spell it out. It was short, and informed her that it was a token she should have sight at a stated time not very distant. Then the celestial voice was heard to say, "You have been an unduti-ful, thankless child, and failed in all your natural obligations; hence your darkness."

Upon this, Ann began to pray, asking if God would give her sight by the time she was one

hundred years old. If so, she could wait with cheerfulness. This was subjecting herself to twelve years of probation. We could not, however, bring her out of her old way of thinking, nor make any impression upon her mind contrary to preconceived ideas of church-theology; and in reply to what we said she would repeat those dogmas. This quite discouraged us in our efforts to help her, and so we gave up in despair.

Here was the example of one, who, nearly all her life, from her devilish disposition, had been the terror of those with whom she was connected, failed to do right by any one, and never did a beneficent act; yet, in the decline of life, for company and entertainment, went to church and became possessed, to the full extent, with the spirit of Methodism as a means of salvation and redemption, through the blood of Jesus Christ; and this very faith and engrossing idea formed the impervious helmet that encased her soul from any penetrating light or even an understanding of true spirit-conditions. Thus, her religious faith acted as a punishment to keep her in bondage. Such an exhibition of burlesque on the Christian faiths could hardly have been made more ludicrous or transparent.

There are many of these dark, encased souls made so by these very same teachings and confident reliance upon mere dogmas for their future happiness. As I have had a close acquaintance with many of the rigid votaries, both Protestant and Catholic, I know what they think of it on the other side of life. They very soon become disgusted

and feel ashamed of the belief they adopted on earth. Some even scornfully listen to the name of Jesus Christ, while others feel bitter that they ever were associated with such dogmatic faiths.

I do here assert that in spirit-spheres there is no sympathy, no accord, no respect for the Christian church or its theology, and that all its tendencies are to befog, embarrass, and darken the human soul in a future state. There is not one redeeming teaching associated with the Church, unless it be that in the Catholic there may be found some beneficent ideas. It not only embarrasses future progress, but it is as a leech on the material welfare of its members, in taxing them for the support of churches and a lazy priesthood; while, at the same time, the ministry preach what they have no knowledge of, — a redemption by a vicarious atonement, — and fail in every sense to make known the true basis of man's salvation. They likewise deter listeners from independent research, and the ignorant are held in bondage by creeds. When these obscure, befogged souls enter spirit-life, they are more like devils than saints, for they find nothing they had been led to expect. On the contrary, they find every phase of embarrassment in progress, while many become helpless, torpid, or wholly in the dark, and in time find their church and faith have wrought out for them a punishment rather than a reward, and proved less a blessing than a curse. It must be one of those inscrutable ways of Omnipotence that has permitted priestly creeds and churches to hold sway over humanity, else the spirit-host would long since have

combined, and, by its united powers, hurled it into chaos. If its votaries could but see its action on earth and its action in spirit as I have seen it, the church would be shunned with scorn as a monster that can only do one deadly injury. I cannot here give space to show why the Christian theology is such a mill-stone about the neck of its victim. The pages that follow will in some measure do this.

After this circle dispersed, I heard no more from these parties for some four or five months. At the expiration of that time, spirits were gathering at my home for a development. As the development progressed, there came among us some high and bright lights of the superior spheres, and the proceedings merged into a court of justice; to which messages, instruction, and light from celestial realms, of the most impressive and awe-inspiring character, were transmitted. To attempt to relate the incidents the power revealed to this august assembly, would not convey an estimate of the reality. The exposures it brought out were most fearful. Its effect on individuals was terrific. The retribution meted was amazing. In fact, it was the most forcible exhibition of spirit-conditions that I have witnessed.

In the course of this gathering there came the head of this family, Elizabeth Hull. She brought her husband with her; and the other members of her family, one after the other, came also. She was led to give a detailed account of her experience on earth and in spirit. She said:

"When I found that my husband was yet on earth, and that he had purposely deserted me, I could have

cursed God to his face, from the depths of my soul, that he had permitted my life to be so bitter with trials, from no cause or act of mine. Immediately I was filled with a disgust of all earthly things, and determined to shun all observation, interest, or approach to earthly elements or their associations; and this determination I maintained forty years, never looking to find those who had died, until my grandchild so earnestly called me."

From this statement I learned why she was so restless when coming before me: she was fearful of being drawn too near earthly things. Her husband was the exception, as she had taken charge of him when he died. She had given her undivided attention to this helpless dotard for thirty-five years. She did not fail to picture his meanness in the manner he left her, and averred that he should have informed her of his intention; then she would have known what to depend upon — perhaps married again.

As her history was peculiarly sad, the whole circle could feel it, and remarked that it was strangely melancholy. Then I asked her, "What good resulted from it? where was the silver lining? what purifying to the soul by these unusual hardships and trials?" "None," she quickly replied; "it embittered my memory of the life on earth, that I could never recall with pleasure, while I reflected on it ever afterward with pain. It was a cheerless desolation that will ever bear its memory of lost advantages I should have had in life." Such was her version of life's experiences and its rewards for sorrow and trials.

Further developments will show the fallacy of such

self-contradictory and deceptive theories as, "Whatever is, is right;" "There is no cloud without its silver lining;" "Suffering and tribulation are for the good and purification of the soul;" "Evil ultimates in good," &c.

Her family had all come into this assembly; but nothing was said by any one of them. Elizabeth then addressed her husband, and said: "William, you may go. I do not want you by me any more. I now relinquish all care of you. There are your undutiful, thankless children. Go with them. Lead them out of darkness into light. Bring them up. I am done with you, and take Lucy for my companion."

Such, then, was the disposal of this man. He had been thirty-five years a helpless dotard, dependent on her continual presence; while her care of him was not one of love, but of mercy or punishment, that he should feel his weakness. Now he was released, to begin his work among the lowest class of benighted souls and his children whom he had failed to care for. He spoke not one word in reply, but went as though it was something expected; while she took the grandchild she had reared, as a more congenial companion.

As Elizabeth was the only one of them permitted to talk in this assembled court, nothing was said by the others. Neither do I know anything of them since that time. Hence, how they progress or develop, I am not as yet informed.

The whole history furnishes a revelation of spirit-conditions, phases, retributive justice, and an exhibit

of some omnipotent, overruling power associated with the soul, that humanity should be informed of. And it teaches that spiritualists and others should ponder these truths before preaching optimism as applied to the doings of humanity, and giving the general idea that summer lands, heavenly homes, and perpetual bliss, are indiscriminately the immediate portion of all.

As before said, this assembly proved to be a high court of justice to show right and wrong. Other persons, not known to this family, were brought to exposure and judgment in the most startling manner, and in a way that made a most intense impression on all present.

Again the external must be introduced, in order to understandingly explain the spiritual.

In the first decade of 1800 there lived in Pennsylvania a couple. Soon after the birth of their last child, a son, the father died by drowning, and the mother was left alone to rear her two children. The boy, as he grew up, was exceedingly wild and troublesome. However, he did one good act for himself; for, in his teens, he apprenticed himself to learn the trade of machinist and engineer, applied himself steadily to his work, and became a good mechanic. When he was twenty-one he left home, and his mother never saw him afterward.

Having cut loose from obligations to his mother, he engaged in the occupation of running and managing steamboats. His morals and habits were the most reckless and abandoned, although he was not addicted to drunkenness. His character was sensual

to excess. He consorted with fast women and gamblers, and in all the most lecherous indulgences he had no equal. Thus he spent twelve years in licentious revels. Then he met a young girl whose grace of form and beauty arrested his attention, and he thought he would marry.

Of his habits and character she knew nothing. She only knew that he was in good business, and temperate, and these recommended him. As great a contrast existed between them as between heat and cold. The girl's age was just one half of his. She was as pure as an angel, and as innocent as a babe of all lasciviousness. Her habits were pious, her nature aspirational and inspirational, with every quality calculated to make a practical helpmate and a devoted wife.

He very soon manifested a domineering spirit accompanied by jealousy. They had lived not more than a year together when he began to neglect her, and to spend his leisure time with companions of his own habits; and became so arbitrary and overbearing that she was not allowed to look or even to think without restriction or being dictated to by him. With no kindness, thought, or attention bestowed on her, this sensitive soul soon shrank within herself, and all confidence and sympathy ceased between herself and husband. After a time, she was drawn from him, and they lived more like strangers than friends.

This man's nature was selfish, self-willed, positive, overbearing, and relentless to all and everything he dealt with. He had no sympathy or benevolence — probably never in his life did a beneficent act. His

theology was atheistic and infidel. "Life now is all I have to care for; the world is to please me; naught else do I care to know," — this was the creed he adopted and lived by. Yet he had mind, intelligence, and some research, and passed as quite a respectable man and good citizen.

Such a nature allied to the exact opposite would soon crush the heart of a sensitive. And so it did. His wife soon became so mentally oppressed that nervous derangement made a permanent impression on her health.

Fortune had favored him in more ways than one; yet he failed to take advantage of her favors, or to improve his opportunities. When he had so managed his affairs as to become embarrassed, he disposed of himself, and by his death left a young family, wholly unprovided for, to flounder about in the difficulties he had created.

Now he is in spirit. What of him? We will see.

How long he remained dormant I cannot now say, but his movements were for a long time hardly perceptible. In fifteen years he had not moved from the location where he was buried. His intimate friend has said, "He would occasionally find me; but I could not account for his want of animation and his oppressive unhappiness." Latterly, he himself stated that he only emerged from his grave to return to it for unconsciousness. He knew nothing of any transactions relating to his affairs or his family. And I am satisfied, by testing this statement, that he was totally ignorant in regard to them. So much was he restrained from approaching them, that,

when his son came to the vicinity where he was then abiding, he was forbidden to remain, or to approach anywhere near the location the son might be in.

His mother had found him, and seems to have informed him that he should make amends to his wife, for it was only by doing so he could rise from his unhappy condition which was the mountain which would overshadow him and obstruct his progress; and that he would crawl until he could stand upright and uncondemned before her. Although he had been sometimes present with others, little advance was made.

Now we have reached the occasion which induced this statement, the recording of the incidents which took place in this assembly of spirits, before whom these parties were exposed, all parties concerned and interested being present. The circle seemed filled with celestial force, and under its influence, this man, in the course of proceedings, confessed he had been not only untrue, but repeatedly guilty of the heinous crime of incest with his wife's nearest relative, the details being given. When this was fully developed before this august assembly, it was shaken as by an earthquake. The force thrown into it, as from superior spheres, was tremendous. Flash after flash of light disclosed every secret, while, for myself, my soul was shaken with a power that no language can describe. If such expresses the sense of feeling in spirit-spheres, then there is nothing on earth that approaches it in susceptibility. When the sensations that filled this gathering had sub-

sided, this man implored that he might be annihilated, or that he might be allowed to rest and retake earthly form.

To this the celestial voice was heard to reply: "It cannot be done. You came to years of maturity; you had mind, intelligence, and judgment; you threw away your opportunities and advantages: the consequences are your own, and you must endure them."

Yet he still desired he might be allowed to rest.

To this the same voice replied: "If you so much desire it, you may rest the remainder of your wife's stay on the earth."

At this his mother, who was present, implored him not to think of such a thing; to keep himself up, and to work for his own advancement. He replied: "I cannot bear my presence; let me forget myself for a time. I must stop." And into rest for a time he went. His mother was much pained at this, and said:

"I have worked to bring him out. I knew he had a great accountability to render, and now I tremble to think of his future. His punishment will be terrible."

I then asked her: "What benefit will this resting be to him? What good results from this temporary rest?"

"None," she replied. "It is a retrograde movement. He will only revive in the same condition with less strength."

In this way this man absolutely took on a state of unconsciousness, probably to remain so for many

years; and it will be thirty or forty years after his death when he commences his labor of working out his advancement to a higher state. In the intervening time he will be in total ignorance concerning the things of earth and those he left thereon.

Such is retributive justice. Such is man's accountability for transgression.

How different this showing is from the teaching of all theological sects! How different it is from that of some classes of spiritualists who take it upon themselves to promulgate theories in regard to supernal life, when they are totally ignorant of these conditions! Where is the doctrine sustained that man is not accountable for acting out the predispositions of his idiosyncrasy? Where is the doctrine sustained that there is no merit in one who is beneficently disposed because it is his disposition, more than there is in one more selfish, for each only acts out his nature? This was once told me by a teacher of spiritual things. Where is shown the truth of the doctrine that all evil is but undeveloped good? Where is it seen that whatever is, is right?

If these theories, or any one of them, had a basis of truth, so far as they apply to the human family, what would be the sequence? It would be one of the most unjust in existence. The following would be the rule of its operation: — All are of the same origin; the same constituent principle, soul, is the being of each one; and consider that one who is quiet, kind, or perhaps superior, shall be made to suffer great sorrows and tribulations, perhaps the whole life on earth blasted as by a sirocco, the

effects of which will extend long into the hereafter; and this imposed on him by some other person whose idiosyncrasy led him to do so. In this way the one must suffer because the other is evil-disposed. Then, if it happens to be a worthy person who is the victim, his soul wants this experience to purify it, to crush out his meekness, to make him see his want of force; while the one who is the cause of this experience is only doing God's will. He is not responsible, because it is his nature, his idiosyncrasy. Perhaps he is only instigated by some disembodied mind that God permits to work in this way for the one that suffers; while the oppressor is not supposed to be accountable; hence he has the best of this life on earth, and has just as good prospects for the spirit-side, and the same results and conditions are common to both. The "summer land" it is for one and all; for is not all "evil undeveloped good," and "whatever is, is right"? Such is the logic, in substance, of these very cream-like spiritualistic theories, and the rule of their operation.

It will be remembered that it is stated, on a preceding page, that all spiritualists do not hold the same theories.

In contrast with these is the Christian theological doctrine, that, no matter how heinous a sinner one has been, he may repent, join some church, pray, and believe the blood of Christ has washed him white, and thus be redeemed and fitted for heaven. It matters not what the results of their doings may be to their victims, they are of no further consequence in this life or the next.

This is not an extreme, nor an exaggerated statement of either side, as every one must admit who knows anything of the doctrines.

What, then, it may be well to know, is the consequence of transgression, or sin against others? Is it pardonable? No. No offense that encroaches on another's rights of happiness is pardonable. Nothing but atonement, the making of reparation, will mitigate the consequence of such transgression. The atonement must come by beneficent works, self-abnegation, and labor for the welfare of others, — even to work for the humblest creatures. The example is given in the old man who was helpless until he descended to the lowest grade, to work for the alleviation of dark spirits, the very lowest there are.

I would not have the reader understand this is exclusively reserved for spirit-spheres; humanity can be benefited on earth, and many persons may counterbalance the evil they have with some good on earth.

A very striking example of this I know of, in a person I was well acquainted with, and whose whole career in life has been shown me from the spirit-side. She was a person of erratic character, violent passions, and many irregularities, according to the judgment of the world, but her acts mostly affected herself. Yet she was quite benevolent, and made great personal exertion in laboring for the care and welfare of a family of children, being of great benefit to them. She made no advance in spirit for a time. She discovered she would make no progress

until her record was examined and judged, — not a very desirable entertainment either. In the course of such an examination, it would recur to her how low she might have been, and she would say: "Those blessed children, they have been my salvation. Where would I have been without them? They have given me all the advantages I have." This she several times repeated, declaring that the children she had cared for were the means of her advancement. So I know that her beneficence to others favored her, for, after she became equipoised, and started to advance, she made rapid progress, more so than any other spirit whom it has been my privilege to know.

I have seen a practical illustration of this, one that every reader will understand. As the parties were so dissimilar in their action, and as it is most important that all should know what constitutes the law of standing and advancement in superior spheres, I give it here as an illustration.

All readers know who Theodore Parker was. Further, that he was a Protestant divine, a scholar and linguist, liberal and humanitarian in all his teachings. He died in Italy, the 10th of May, 1860. Most spiritualists suppose him very advanced in power of spirit, and in superior things.

I am now only to show what constitutes merit.

About the same time he died, there passed to spirit-life a nun. This woman was Superior of a convent many years, an institution that sheltered nearly three hundred souls all the time. Every movement she dictated. The whole system and

management she supervised. She constituted the whole board of officers; in fact, she was generalissimo of the inside and out; consequently her life was a very busy one, and devoted to the comfort and benefit of others, as she had no compensation other than the satisfaction derived from well-doing. It would be supposed that the mental biases to her Church would cloud her advancement; however, this was not so, as she was purely spiritual.

This nun, as I happen to know by good evidence, much surpassed Parker in power of spirit, that is, in the innermost of superior spirit-conditions, the entering into the angelic states. Why so? it may be asked. Because her whole life had been a practical humanitarian industry, dedicated to the welfare of others; at the same time her nature was spiritual. Her earth-work was a practical execution of beneficence. Parker may have preached the same; but it is works that tell. From this example it can be judged what constitutes merit. A brilliant education does not always qualify one for high rank in spirit-spheres.

Perhaps there are no ideas that humanity hold an opinion of, that are so widely at variance with the true facts, as that of evil, or what is the sin deserving of the greatest condemnation. It is generally considered that suicide and murder are the greatest of all offenses against God. This is borrowed from the idea that man is made by some god, and that he is a vassal only at that god's command. The opposite of this is the truth. The soul in man is its own creator, the only god it is subject to. It follows as a natural sequence that this is the

only god to offend; hence, it is far from the truth that those are the greatest sins man may commit.

Whom does the suicide offend? No one but himself. If a person chooses to pluck out one eye and be half blind, he is the greatest sufferer. If he takes off one hand, it is to his own inconvenience. Any irregularity that a mortal is guilty of, entails its own penalty on himself. There is no superior power in the universe that will call him to an account for it; hence, the suicide has only injured himself by dwarfing his opportunities.

I have been in rapport with three suicides, and I could not perceive that the act they had committed very much affected them, further than to arrest their advancement, and oblige them to be closely allied to earthly conditions. Further, it is not known what a state of desperation a person may be in when he takes his life. Again, there are very many who are suicides by slow processes. Intemperance produces the largest number. That not only kills the mind and body on earth, but stops its movements in the hereafter. There are numerous other ways in which persons are the cause of shortening their lives.

The taking of the life of another would appear to be a very heinous offense against one's fellow-man. How far one is held to atone for it I do not know, as I never had one near me that took the life of another. There are usually, however, other irregularities and bad conditions accompanying this act that would cause its perpetrator to become associated with a low, dark class of spirits.

What, then, is the greatest sin, or transgression for which man is held accountable?

It is that against his fellow-man, — the injury caused to others. It is the trampling on the rights of another soul, — the shadowing and obstructing the happiness and progress of others. This is the God that man offends. This is the God that will call him to judgment — the God to whom he must atone. Why is this so?

Because all soul is a universal principle of deity — links in one continuous chain. Each entity of that principle has its right to life, liberty, and the pursuit of happiness and progress, without infringing on that of another, or being debarred of the same by another. Hence, if one's soul is shadowed and defrauded of this right, it is a transgression against the divine principle in man — the only god that can feel the offense. From this it follows, that to cause sorrow and injury to a fellow-man, is the greatest transgression man is held accountable for.

This being the rule by which to judge of transgression, the opposite condition, how to serve God best, would be in serving mankind. Hence, good practiced for humanity, beneficence to others, constitute the true service rendered to God.

It must follow, then, that those who have been the most humanitarian, those who have done the most to ameliorate the condition of their fellow-men, will be judged worthy of happiness and honor. I hesitate not in affirming that this is the inflexible law by which man is to be judged; and those who will

so understand it can estimate in this life what another's position is likely to be in the next.

This true golden rule was given to the world twenty-five hundred years ago by Confucius. "Do not unto others what you would not have them do unto you."

Jesus, the Christ, repeated it in this form: "Do unto others as you would have others do unto you."

No higher or greater rule could be given. It constitutes the whole law of duty to God.

Jesus has further stated the true law of judgment as given in the parable of the last judgment. "And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." While to those who are condemned for not doing, he said: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

In Proverbs xiv. 31, it is said: "He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor."

No teachings can be given to the world higher than these; no spiritualistic ethics can overreach them. They include the whole law that should govern man's acts. Your mental and intellectual duty is to yourself, and you are not supposed to neglect this duty while being just to others.

I think the examples in this section sufficiently illustrate this fact, and no remarks can be made that will add a feather's weight to their demonstration of truth.

Section XII.

CLASSIFICATION OF GRADES AND CONDITIONS OF SOULS IN SPIRIT SPHERES.

It must be observed by the reader of these pages that there is a dissimilarity of grades and conditions in spirit-life. All true spiritualistic teachings represent this truth; but I do not know of any spiritualistic teachings that have given a clear or full classification of these grades, or even mentioned all of them.

These pages have already shown many phases of spirit-life, and it would be well to know of these stages and conditions as classes or grades. These I give only as they have been demonstrated to me.

In "The Laws of Being," Part First, Re-incarnation is treated of, and the conditions leading and appertaining thereto. To this work the reader is referred for more extended information on that subject.

Souls who become re-incarnated are of a class that cannot advance — cannot progress in spirit-spheres; to whom the externalities of the material are indispensable for further development either mentally or physically. Of this class are the mentally deformed — of whom I have given examples in the book above referred to. To this class also belong those taken from earth without mental develop-

ment, — such as infants and children, and those on the animal plane in the lower races. These several grades of conditions do not long sustain themselves, but find an inert weakness within, from a want of adaptability and capacity suited to the spirit-state; and further development can only be acquired through a more extended life on earth. In the interim, these souls must be in some condition. When this class of souls are in spirit, they live and act as on the earth-plane, and such will be their condition for a longer or shorter time. They may communicate with those of earth, be seen, &c., as they are in close rapport to earthly states. However, they do not progress to any appreciable spiritual light. After a time they lose in strength, weaken, and feel as any one would out of his element. They seek rest, pass through a state of weakness analogous to death, and find repose in torpid sleep, perhaps from one hundred to two thousand years. These are resting-souls of the first class, and have no influence on earth or in spirit, more than anything in torpor can have.

There is another class of resting-souls, as has been seen by the examples in these pages. These are not deficient, nor are they malignant, but they are unhappy and discontented, and will remain so while conditions are oppressive. These prefer rest while such conditions continue: it may be longer or shorter. Very many spirits of good intelligence belong to this class. In fact, most souls on entering spirit-life require some season of rest, and may not take up an activity for some years after passing there. I

found this quite common with those in ignorance of the true spirit-state, — church-befogged minds, for instance. Hence, there are several grades of this second class of resting-spirits.

After these, are the benighted, dark spirits. These are totally blind and deaf to all conditions beyond those they were in on earth. They can only imbibe by sensation and by groping near those of earth. I do not know what influence or effect these may exercise upon those on earth. I have given an example in the preceding pages that conveys a good idea of this class of souls.

The next class are the erratics. These are the most noticeable and active, and have the most to do in physical manifestations. They include all degrees of mentality, from the most accomplished scholar to the poorest.

They are so classed because they show a want of fixedness or steadiness. They are not disenthralled from earthly conditions; they have not entered into the fullness of the spirit-state.

It must be understood by most minds that the human family have been educated in some groove or line of ideas in regard to the hereafter, and when they enter the spirit-world it is found totally at variance with all their preconceived ideas. To the Materialist, Infidel, and Christian, this change is bewildering. Though they may have been highly educated on earth, the unexpected difference is so great that they do not immediately harmonize with its conditions. Further, if a person is not, within himself, of a spiritually fine nature, or character, he will not take

in the spiritual state immediately, but remain — in legal parlance — *in statu quo*. Such are in the closest rapport with earthly conditions and mediums. If they are inclined to dishonesty and untruthfulness, those traits will be manifested. I have given an example of this in the scholarly, scientific person who could make and maintain falsehoods to gratify his personal spleen. I have had numerous proofs of the same in others.

At the same time, many of this class are powerful magnetizers; in fact, it only requires positive will-power to psychologize some mediums, and all the rhapsody conceivable may be conveyed through that individual. This appears in disquisitions on philosophy, in essays and lectures, in revelations of the supernal life. It is most abundant, and sometimes quite dense, and any amount of sciolism is given through these channels. Examples are shown in the pages on psychology. One of these erratics may affiliate with a mind in sympathy with his ideas, and extended disquisitions on superior things may be spoken or written that have no reality outside of their own rambling minds. Just on the same principle Dickens completed from spirit-life, through another mind, his "Edwin Drood," a fictitious romance. In the same way may be transmitted posthumous works, such as "Beyond the Veil," by P. B. Randolph, the whole of which is probably fiction, or an erratic state of mental wandering peculiar to his condition.

Very many of the visions are induced in this way:

It is psychologic; and you may get to any extent such views as related in "Ghost Land," "Views of our Heavenly Home," and other works I do not recall, that run in the same groove of imaginative ideas. It may be thought the writer is exaggerating on this form of influences and their operations. Not so. I have had an unusual experience with this class of spirits, and know their capabilities, and hesitate not to affirm what I state, as absolute facts. It has not been from any influence on my organism, but from knowledge demonstrated to me in spirit-groups, circles, and assemblies, where such spirits have been present.

This sciolism and haziness, and these transcendental communications of supposed supernal things, are not to be thought to appear in the messages from those who speak to their surviving friends through some good medium. Such may convey information relating to their mutual interests, without deviating from facts known to them, and have no interest to convey aught else. It is the more intelligent that will enter extendedly into the first form of communicating through some other mind, and yet be very far from clearly comprehending the subject on which they speak.

To this class — the erratics — may be assigned the insane, those who are temporarily demented, and the delirious. It may appear novel to hear that this state of mentality exists in spirit-life, yet it is true. Neither does it belong exclusively to those who have been so afflicted on earth. Spirits become delirious

after death; and this is no uncommon occurrence when they first begin to realize the changed condition. More especially is this so if some external state weighs on their minds, or some reflex action reaches them. I have given some examples of this in other passages. I do not, however, assert this from information I have obtained of strangers, but from what I have known of my nearest and dearest friends, — those whom I stood by in sickness and death; those whose mentality remained sound until their senses were extinguished; those who recognized and bade me good-by with the full consciousness they were going. When reviving from a state of rest, they were wandering and irrational for weeks and months; but this passed away, and they came out bright and clear.

I know some who had no mental derangement on earth, who became wildly demented in spirit, and raved just as any maniac would on a subject that troubled them.

When these facts are realized to be a condition of spirit, what a light must be thrown on the diagnosis of these mental affections on earth.

None of these states are permanent; they all pass away, and the spirit progresses out of them sooner or later. Hence, they may be said to be conditions of earth-life, and not properly those of superior spheres.

The next class is composed of the normals, — those who have progressed beyond these conditions, and are more equipoised; to whom the spirit-state has

become the normal condition. These may not all be remarkably gifted with knowledge of superior things, or power of spirit-force, but they are at home, and enter more and more into the knowledge and power of spirit. This class takes in all degrees of advancement and progress. A classification of these grades, perhaps, would not be accurate, as they are only degrees of advancement, and the spirits demonstrate them best by the manner in which they manifest. How far they can be classed in the beyond, I have no means of knowing. The reader must judge of that by these pages, and all others as well. I am writing of facts within my own knowledge. I am a denizen of earth, and not familiar, as yet, with angelic, celestial realms. Neither have I penetrated the realms of elementaries, to know anything relating thereto.

I have endeavored to show what a diversity of conditions the spirit-world is formed of; that its inhabitants are not saints nor angels; neither are they devils, given over to work ruin to mankind. They will not abide near or with those of earth who do not attract them; but those of earth make the conditions they come through or like to abide in.

There is not a soul that will find it can attribute its transgressions or predilections to the presence or temptations of another. Hence, all the elaborate teachings, stating that spirits influence those of earth in wrong-doing, is a libel on them, and degrading to the individuality and independence of the human family.

The condition of those in advanced and distant spheres is not of vital import to us, for the reason that the sphere of earth is the most important to those who are upon it. How the present affects the future, is what we most desire to know, that we may be guided aright. A knowledge of what there may be in the remote ages, or far-distant spheres, will not benefit mankind one straw here, nor aid them to advance in the next stage of action.

Section XIII.

FACTS *VERSUS* THEORY, AND THE TRUE ETHICS FOR GUIDANCE.

If there is any one thing more than another that has afflicted the human family, it has been *theory*,— the speculation on cause and effect, — and this, under the name of theology, has been practiced since mind has had expression or could form conclusions.

Some active brain will construct a theory. If it is plausible to any extent, others will adopt and continue to teach it, until, becoming general among classes, tribes, or people, it is widely diffused, and becomes a cardinal belief of a sect, and part of some religious creed, and is adopted, generation after generation, as a theological tenet. All creeds have had this starting-point, the theory of some one mind, and have taken about the same course as here stated. That all forms of religious belief have been initiated in this way, is undeniable. The Christian theology is no exception, because when its creeds and faiths come to be known, they will be found to have no foundation in fact. Hence, it must be evident to what extent mankind may be misled by theory. Now that a new dispensation has come to earth, let the new Tree of Life be guarded from this blighting worm that lies concealed near its core.

It is plainly evident, and cannot be concealed,

that spiritualism is afflicted to some extent with this class of speculative minds, disguised by what is termed a superior state of inspirational afflatus. Some of these have weighty influence, because naturally gifted with intellectual ability.

It has been intimated in these pages how these sciolisms of supernal things may be exercised by such talented minds. The rule of guidance should be: Take nothing on faith, accept nothing as reliable unless well substantiated.

What does spiritualism owe to teachers merely? Nothing. Its many manifestations are *facts*, that give all that is of importance to know. It has been its phenomenal phases that have planted it over the whole earth, and carried truth to every man, without distinction of race or color. From the tiny rap, step by step through every other phase, it has advanced to the full stature of its present growth; yet no one has been able to arrest its development nor advance its progress. It has moved at the bidding of no individual, and all teaching has been made subordinate to its demonstrated phenomena. The spirit-world has substantially proved for itself the continued existence of mind after the death of the earthly body, — as well as other facts, too well known to require mention; and from the past it can be judged amply able to take care of itself in the future.

Whatever deception tricky spirits may play, or dishonest mediums practice, is insignificant, and not a feather's weight against its genuine facts. Neither is this deception so detrimental as erroneous teachings or the promulgation of tenets at variance with

facts. For, while dishonest practices have only a passing notice, and can be avoided when detected, erroneous doctrines are far more lasting, — quite as much so in spiritualism as in Christianity or any other religious faith. There are no ethics in modern spiritualism that surpass what has been given before. No other teaching can transcend the simple inspired statements, "Do unto others as you would have others do unto you;" "For inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." None other can ever supersede this Divine command, the ethics it implies, or the rule it gives with which to determine man's future. Hence, all the philosophical disquisitions on the ethics of spiritualism are of little importance; they are but the effusions of active minds.

137.

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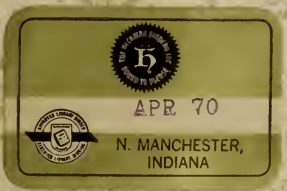
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